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Propositions

ON

Liturgies

BY

C. H. D. Schmitt



Before the Altar.

OR

A Series of Annotated Propositions

ON

Liturgics

TO WHICH IS ADDED A SELECTION OF STANDARD FORMS

BY

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To the Class of '91-'92.

Preface.

IN the year '91 to '92 it became the writer's duty to deliver a course of lectures on elementary liturgics, or, "on such topics of the subject as an intelligent rendering of our order of worship demands acquaintance with." The "Propositions" and "Notes" published in these pages were prepared to serve as an outline to the course, and were so employed. The greater part of the material thus collected and arranged has since appeared in *The Columbus Theological Magazine*, extending through several numbers of this periodical. The whole is now presented in book-form for the more convenient use of students, ministers, and church-members, who — lacking the inclination or the opportunity to make a thorough study of liturgies — yet desire to inform themselves on the more general truths and facts treated of in this science. The writer will consider himself amply repaid for his labor, if this little book shall add to the number of those among God's people who worship "with understanding"; and if ministers will take up the subject as it is here outlined and discuss it before their people, say in a course of lectures, there can be no doubt as to the result.

C. H. L. S.

Errata.

Page 8, line 4 from below, insert, Subjects for discussion :

Page 21, line 4 from above, read calendar for calender.

Page 75, line 7 from below, read sight for light.

Page 81, line 12 from below, read must for would.

Page 89, line 20 from above, read is for in.

Page 91, line 1 from below, read positive for positlon.

Page 96, line 18 from above, read Clementine for Cliementine.

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BEFORE THE ALTAR.

§ 1.

The Service* before the Altar** is a Ministry in Holy Things. Hence,
1. Its supreme importance; and, 2. its sacred claim to a faithful discharge.

1. In a fair and favorable discussion of the subject before us, much importance is necessarily attached to forms and actions, symbols and ceremonies, that have been handed down by the Church of the past to that of the present. Living, as we do, in an age that is largely out of sympathy with the past, self-sufficient, and spell-bound in looking forward to the future, it is not at all surprising that there are those among us who have little if any use for the old and time-honored treasures of the Church. He, therefore, who is of another mind and continues to walk in the old ways, is sure to incur reproach. Such terms as formalism, ritualism, mediaevalism, fogyism, sacerdotalism, ecclesiastical tyranny, and the like, are in great demand now-a-days. Such unkind thrusts, however, need not disconcert anyone; they certainly fall harmlessly wherever these old-time forms are known to

* Of the two words, Service and Worship, used interchangeably in this connection by many, I give the preference to the former. Without violence to these terms we can say: God serves, but not God worships. From this it is evident that the word Service admits of a more direct participation on the part of God in the ministrations of His house than does the word Worship, I say, more direct; because acts of worship though performed by men, may, nevertheless, be acts of God; that is, His acts as done through them.

** Altar in the most extended sense of the word, rather as a symbol, and whether one be present in reality or in idea only.

comprehend, to exhibit, to offer and bestow the most precious spiritual substance, and when they are believed to do this with a fullness, safety, appropriateness and beauty in every way superior to that of any modern substitute for them.

That these forms and orders serve their purpose, and serve it so well, speaks for their retention; as for their own importance, however, and for that of their continued application, they do not rest upon themselves, but upon their import, that is, upon the holy things they include and convey. Being instrumentalities through which the ministrations of God and of His Church are executed, what a weight of grace and glory is given them to carry! They are designed, on the one hand, to give truthful and effectual utterance to the eternal counsels of God in reference to the redemption of mankind, and to the objective and subjective realization of those counsels in the course of time; in short, to the facts, truths and treasures of an inexhaustible theme. Then, on the other hand, they are devised to give expression to and to carry heavenward whatever, under the gracious touch of God, may move the soul of man; to his sense of guilt and shame, to godly sorrow and contrition, to his plea for mercy and his cry for help; to his joy and peace of believing; to his petition for good things, and to his intercession for others; to his aspirations, to his gratitude and praise, to his weariness of earth and his longing for heaven, and to his triumphant joy as he passes through the dark portals of death into the light of a life with God.

2. That a Service involving the custody and administration of the highest treasures of heaven and earth, should be ordered and executed in a manner the most conducive to their safe and profitable handling, will be granted on all sides. In the acts of Divine benefaction on the one hand, and of holy worship on the other, the entire well-being of man and the honor of God are at stake; and in view of this

awful fact it would be unpardonable sacrilege if the provision of such acts were left to the arbitrary will of individuals, and if their performance were allowed to fall into unworthy hands. It is beyond all question the bounden duty of worshipers, and one which they owe to themselves and to their God, that they *as a body* determine *how, when, where, and by whom*, their own Services shall be conducted; and, moreover, to see to it that the heart's best wisdom, most affectionate devotion and utmost care be applied to the solution of the questions thus presenting themselves, and that too down to the smallest details connected with them. Nowhere, for example, are words carelessly thrown together and flippantly uttered so apt to prove fatal, and are forms incongruously joined and indifferently gone through with so offensive, as they are in the public Services of the Church.

So far above all others are the interests to be advanced by them, that such Services may, beyond all doubt, lay claim to any day in the week and to the best hours of that day.

The crude bethel of a Jacob, and the dug-out of a pioneer may serve the purpose of worship; and yet the temple of a Solomon and the cathedral of a bishop are in no wise too fair and costly for them.

As they are called to participate in them, so may men and must they be fitted and employed to lead in the Services; but this is an office both arduous and honorable enough to tax and to grace the highest and purest human efforts.

§ 2.

The qualifications necessary for a correct and appropriate execution* of this office, are: 1. an intelligent consciousness of the sense and sequence of the acts that constitute the several orders of its ministrations, as also a love for the beautiful**; but above all, and 2. a mind and heart devoted to God, and filled with the graces of His Spirit.

1. To say and do things well, a person must first of all clearly understand the meaning of what he is to say and do; and then, understanding it, he must be fully conscious of his task while performing it. Mere training and imitation—considered wholly apart from the self-debasing and desecrating influence they exert—may lead up to performances astonishingly dexterous and life-like, but never to real and whole-souled action; this, education alone can bring about. Besides, let no one think that half-way understood and heartless performance, no matter how well executed, can be made

* By the officiating minister, chiefly; but the worshiping congregation by no means excluded. Having an active part to take in it, the latter should be taught to do so intelligently and heartily; they should understand the whole of the service in order that they may get the full benefit of it, its profit and its pleasure as well. . . . “If we only get there in time for the sermon?” What lamentable ignorance! As though confession and absolution, prayer and praise, etc., were of less account. The early Christians thought differently, as witness their liturgies. Let the people of our day be instructed to think better of the service before the altar.

** It is not out of place here to call special attention to such of the fine arts as may be made use of to make beautiful the house of God. I mention: landscape gardening, architecture, wood-carving, the plastic art, painting, paramentic and tapestry. These, if employed with moderation and good taste, can be made very useful. But, I repeat it, with moderation, for they are only very subordinate means to a higher end; and with good judgment and taste, for they are to attract all and repel none, whether rich or poor. A church edifice is a *public* building; but strange to note, there is better taste displayed in our court-houses, capitols, city halls, auditoria, &c., than in many a church edifice of our land.

to pass for thoughtful and living representation. Happily, the soul of man is too sensitive, its ear too quick and its eye too keen, to be thus deceived for any length of time. Then, applied to the ministry in particular, think of the sin and shame of it: a man standing in holy place and serving in holy things, and he not knowing, not thinking, perhaps not believing, what he says and does!

Added to an appreciative understanding of the several parts, there must be a clear insight into the Service as a whole. It will be found that the Service in its construction, no less than in its parts, is the product of rational life; and as such it reflects, among other properties, the good sense, the aim, the order and the beauty of such life. From one point of view, it is a sort of drama setting forth in its yearly round the life of Christ and of Christians; and as such it is a work of art. To contribute to it in this light, as also to derive from it the benefits it thus offers, its beauty of substance and harmony of construction should be closely studied together.

2. In the Service of the Sanctuary, it is not the man, but the man of God we want to see and hear. If he is a theologian, an orator, a born leader, a man of culture, of fine appearance and graceful manners besides, well and good; but he must be a Christian—a living, thorough-going Christian, and nothing short of this Zeal for his Lord and love to his brethren, will do much to cover bodily and mental defects; nay more, a spirit aglow with the fire of godly life will transfigure the entire man, his imperfections included. Anointed with the oil of gladness, his speech and action are pervaded with an unction the most grateful to men of kindred soul. On the other hand, be he and do he what he may, if he is not a sincere believer and has so impressed the people he would commune with and minister to, he is utterly unworthy to stand before God and to worship with His people.

§ 3.

The sciences designed to furnish the information and discipline pertaining to this office, is called Liturgics*; and we look to it for systematic instruction; 1. on the common origin, nature and scope of its subject matter as a whole; 2. on the material it has on hand: whence each part is derived and what its signification and use; and 3. on the laws of construction, and its results as given in different orders of Service.

The science may accordingly be divided into three parts, respectively treating—briefly stated—of the *General Principles* the *Material Elements*, and the *Constructive Laws*.

* *Liturgics* derived from *λίτουργεῖν*, to perform a public act. From this classic use, first its scriptural use—to serve God in official capacity; secondly, its early churchly use—to serve God publicly and in common; and thence its present and more restricted use—the science pertaining to the established acts and orders of Divine Service in the Church.

Liturgy is the word now generally employed to designate either a particular order of service, or a book containing a collection of such orders for the use of the churches.

A *Liturgiologist* is a person conversant with the subject as a science; whilst a *Liturgist* is one who conducts the Service or who, by virtue of his office, applies the liturgy. Accordingly, as the former is more a scientist and the latter an artist, the liturgist should always be, in considerable measure at least, a liturgiologist also; that is, understand the science of his art.

PART I.

GENERAL PRINCIPLES.

§ 4.

All Divine Service, whether stated or casual, depends for its substance, its authority, and its efficiency, on the saving offices of Christ.

1. The Word made flesh; and He, full of grace and truth. There are other substances, and they are by Christ, and unto Him; to these belong all those good things where-with the economy of nature abounds. But these are not—leastwise not in and of themselves—the holy things referred to when we speak of the ministrations of God's house, more particularly, of His economy of grace. The things here administered are, first of all, that fullness of objective "grace and truth" that is present to men in the person of Christ. It embraces His love, His labors, His achievements, His gifts, Himself, the Deity with whom in His essence He is One. The merits of Christ constitute the golden stock and store of the treasures handled—a supply fund so to speak, and a reserve fund that may be touched and broken in on, yet, strange to say, never becomes any the less for it. And there is a resort to and a draft on it; for "of His fullness have all we received, and grace for grace"; and thus, by the outpouring upon us of the unsearchable riches of Christ, are we ourselves "filled with all the fullness of God." Having thus received of Him and bountifully, we too can give, and give bountifully and acceptably even to God. Nevertheless Christ is, and He remains, all in all. Through Him only does God, and God with His gifts (absolute), come unto men; and through Him only do men, and men with their gifts (relative), come unto God.

2. From what has just been said it follows, without the need of any further explanation and argument, that the authority to minister in the things of God can be derived only from Christ. Every service, in order to be acceptable to God and profitable to men, must be founded on the will and word of Christ, and be conducted in His name and according to His command. The office also of the liturgist is His institution; and it is embraced in, and a part of, the universal priesthood He has bestowed on believers Heeding these truths, protects us against many errors and trespasses: officiousness, will-worship, confusion, improprieties, etc.; whilst on the other hand we shall have all the more boldness to enter the holy of holies and wait upon the altar of our God with gladness.

3. That men accept God and any spiritual good He is pleased to bestow on them, is not by any human power; so too, that any offering of men is as a sweet smelling savour accepted by God, is not due to any human worthiness. It is the gracious power of Christ's love that prevails on men to have themselves divinely blest; and it is His intercession that avails with God for His pleasure in anything that men may be and do and have. Just as every seed begets fruit after its own kind, and like powers produce like results, so can human powers—and these are corrupt—only produce human, that is corrupt results; never such as are spiritual and divine. This is true of the best intentions of men and of their most happy efforts. These may have a certain negative efficiency toward bringing about godly results, and they may thus be of an auxiliary use of no little value; nevertheless the positive spiritually efficient power is only the Divine The Romish doctrine of "intention," etc.; the worth of human talents and acquirements; of a good voice, pleasing address, affability, lively imagination, zeal, artistic taste, and the like, in Divine worship.

§ 5.

The authoritative and efficient ministration in this service belongs primarily to God the Holy Ghost; and to men only subordinately, that is, by the divine qualification and employment of them.

1. The third person of the Godhead is the dispenser of all the things wrought out by the Son as the Christ of God and Savior of mankind. He testifies of Christ and of the truth that came by Him; and it is He that carries, commends and appropriates to men this saving grace, and thus sanctifies them so that they themselves become a living sacrifice acceptable to God. John 15, 26; 16, 13. 1 Cor. 12; 2 Cor. 3; 1 Cor. 6, 11. And hence we may say that the ministration of the Spirit in holy things, is twofold: He takes of the things of God, procured for them by Christ, to give to men; see John 16, 14; and He takes of the things of men—such, namely, as have been recovered and sanctified by Christ—to give to God. See, for example, such passages, as Eph. 5, 25–27; Rom. 12, 1; Heb. 13, 12–16; and Rom. 8, 26–27. With regard to the latter, to-wit, the “things of men,” offered by the Spirit through Christ unto God, we do well to observe that they are offerings either direct, such as thanksgiving and praise, or indirect, such as the works and gifts of brotherly love. Thus is the all-important truth brought home to us, that the whole of Christian life is to be really an uninterrupted worship of God—in part, formal; in part, informal; and whether it take place in company with others or alone and by ourselves.

2. Ordinarily the Holy Ghost does not fulfill His office except through means—the Word and Sacraments—and through the application of these means by men. By reason of their priesthood before God, 1 Pet. 2, 9, all Christians are charged with this work; and with that priesthood is given

to them the sufficiency also to serve in it, each man according to the grace he has received in order to it.

From this point of view, therefore, *Divine Service is : first, and objectively, an administration and application of the means of grace ; secondly, and subjectively, an exercise of our common Christian priesthood.* This holds even as to the Christian walk in ordinary life: in effect, it should be an application of the means of grace, however much it may be an informal and indirect one.

§ 6.

The immediate object of such ministration is, that men may have fellowship, and their fellowship be with the Father and with His Son Jesus Christ ; and its ultimate end, that in and through such fellowship God be glorified.

1. In order to enter again and live in communion with God, men must be freed and fitted for it. As of this world, they are without God ; that is, on their part ; for although they are from the first His created, and now His redeemed possession, they themselves either know not or knowingly deny and ignore this their rightful and blissful belonging. They are the willing slaves of Satan, corrupt in soul and body, and in many ways pleased with their evil companionship. Their deliverance from these bonds and their restoration to a state of godly integrity are not the work of a moment, but the processes of a lifetime. Divine Service, itself a reciprocal communion of God and man, aims to capture and to perfect men for this communion ; that is, to capture and bring in those without, and to hold and perfect those within. Briefly stated, then, *by its Services the Christian Church as the communion of saints aims to EXTEND AND TO EDIFY ITSELF.*

2. To the glory of God, particularly as the Father of Christ and the Giver of the Holy Ghost. This, its highest and final end, commonly accepted as it is, needs to be urged now and then. If for example, as is often the case in the ministrations of the Church at large, men mix up with the "finest wheat" of God's Word some chaff of their own provision, such a fraud upon souls is by many considered a rather slight and harmless proceeding. What matters it, they say, if doctrine and practice are somewhat impure, to save souls they answer very well! To this there is a double answer. Thanks to the overruling grace of God, salvation "as by fire" is possible. But in view simply of the souls at stake, can and dare we ever be satisfied with a nip and tuck escape of a man's soul? A true Christian and faithful steward, I venture to say, is horrified to hear any one say so. Then as to God, is not He dishonored and incited to sore displeasure by even the slightest corruption of His truth? If so, how dare any one, by knowingly conniving at error and sin in any way, shape or form, defy His will!

To the extent any Service is impure, to that extent it defeats its own object and end.

§ 7.

As an act or series of acts, Divine Service belongs to the category of commemorative and festive observances.

The central and objective essence of all worship is some deed, some revelation, some gift of the God of salvation. To commemorate such deeds, believingly to look into such revelations, and gratefully to rejoice in the possession of such gifts, is the leading characteristic of Christian worship. Sensible of this, the Germans say: *einen Gottesdienst feiern*, to celebrate a divine service. Accordingly, every day spent therein is a festival; the worshiper's spirit is,

properly, a festival spirit; the garments appropriate to it are festive garments; the entire programme for the day, is a festival programme. No doubt it was the consciousness of this fact that led the Church of the past to forbid fasting on Sundays.

§ 8.

A service not directed toward mutual fellowship, or which lacks the giving either by God to man or by man to God, cannot, in the accepted sense of the term, be called a Divine Service.

1. The gracious approaches of God to men and His presence among them are always and invariably intended by Him to lift men up into union with Himself. Likewise, when these draw nigh unto God, union and a closer union with Him should be their soul's chief desire and prayer. The union and communion thus sought is first of all a personal one, of Heart and hearts; but it implies and is sure to result in a communion of goods. God having us, He has what is ours; having Him, we have what is His; and this, both, in a manner and measure such as are possible between Creator and creature.

2. Giving usually implies acceptance; and, within the lines of the spiritual, a real is always a grateful acceptance, that is, a giving in return. Hence, when God ministers unto men, and these believingly receive what is offered them, their faith is a service with which He is well pleased. Conversely, when men bring their gifts to Him, God is sure to bless them; and to bless them in blessing transcending by far anything that may have been brought to Him. "It is more blessed to give than to receive." Acts 20, 35. Strictly speaking, to give is divine, to take is human. What a marvel of grace that, in a way, we may imitate God in the one, He imitating us in the other, and both, unto the blessedness of giving! Now whatever may be done, where such

a blessed intercommunication does not take place, there is no Divine Service; though attempts at establishing one there may be.

§ 9.

Whilst all the spiritual substances and powers of the ministry that brings about, increases and perfects this fellowship are of God's own direct provision, not so are all the forms and formularies, rites and symbols employed in its execution of like derivation.

To show the truth and scope of this proposition it is only necessary to point out a fact or two, and which in the main will be commonly accepted as such.

As a means, for example, of conveying to mankind the saving grace and truth, the inspired Word is given; but in their proclamation of His gracious message God has not restricted men to the words of inspiration. So again, and as another example, for a means of conveying petitions and praises to God, there is, among others, the Lord's Prayer; nevertheless, the Lord who would thereby teach us how to pray, in nowise means to say that we shall pray in His words only.

§ 10.

The forms of Divine Service, and the order of procession in which it moves and consummates itself, are, in so far as they are not divinely appointed, the spontaneous products of Christian life.

1. As products of Christian life, these forms and orders distinguish themselves as characteristically churchly. This implies a double truth. Being churchly, they are the works of man; but not of the natural man. Then, and for the same reason, they are the work of God also; but not of God directly and alone. The assumption is that in productions of this sort God works in and through man, and that under this influence the will and way of the latter are so drawn into accord with the Divine, that the work of the one is at

the same time the work of the other. The work thus produced we do not call simply human, because of the part God has in it; and we do not call it divine, in view of the fact that it is done by men under the ordinary solicitations and not under any miraculous inspiration of God. The other truth implied in the designation "churchly" is, that these products are not those of any individual but of the collective Christian life. Whatever of life is truly and purely Christian, is never confined to one man; and any product put forth by any personal peculiarity, strictly speaking, is by its own inner claim simply not Christian.

2. When we speak of church-forms as the products of the collective Christian life, we do not say that they dare not be and that they never are drawn up by single individuals; for, as a matter of fact, the latter is the rule; and almost all the material the Church has she owes to the individual efforts of her members. What is meant, and meant to be urged here, is that the Church cannot recognize and can have no use whatever for things other than those sprung up from her own virgin soil; and moreover, which as such strongly commend themselves to her. So to commend themselves, these products must be native and spontaneous, neither foreign nor forced. Even when they are the offspring of Christian life, if they are felt to be forced work of dry and laborious reflection, they will find no favor.

§ 11.

The power and impulse to be productive in such things are innate properties of the Christian life; and it thus possesses within itself an evidence that this its activity is both legitimate and acceptable before God.

1. No sooner had the Old made way for the New Covenant Church, than the latter felt both the need of ways and things new and her own God-given energy to provide herself

with them. Now that the Promised One had come, and His work was finished, the types and ceremonies foreshadowing His coming and its purpose, were felt to be no longer adequate to do Him full honor. Even the hopeful prophecies and joyous songs of the beautiful temple service began to lack in fullness of form and expression, so much did the Hope and Joy they had told of exceed the forecast they had made of Him. Now that the Bridegroom was come, the Bride must needs lay aside the habit of one betrothed for the garment of one espoused. And as new and unknown joys began to pour in upon her, new songs were required to give utterance to them lest the heart within her should break its bounds.

2. It is surprisingly strange that among those who professedly partake of this bouyant and holy life in Christ, not a few are found who would deny it the liberty of a full and free utterance and action. Blind to this their Christian liberty, such people restrain and suppress their Christian life; and by so doing, they quench and grieve the Spirit that would quicken them and thus lift them up and beyond their own work-a-day plane of existence. Examples of this are found in the legalistic, Judaizing and iconoclastic tendencies and practices of Calvinism. The use of hymns is forbidden; whilst, strange to say, psalms translated and metrically framed by men and set to music of their own creating are considered quite proper; what might be the specific difference between hymns and psalms so prepared, nobody but a psalm-singer is able to tell. Nor can any one tell, except it be he, why instrumental music should be out of place in the church, seeing that harps and trumpets were allowed the Jews for purposes of worship. And then, by God's own appointment the people of the Old Covenant had their tabernacles, altars, cherubs and seraphs of beaten gold, vessels and vestments, tapestry and needle-work, fast-days and festivals, songs and choristers; and now we are told that for

the more mature and free Church of the New Covenant to have and use such things is a wrong!

Externals lie within the sphere of liberty, unless removed from it by God. The Church is therefore free to introduce of them into her cultus and work generally, anything and everything that is appropriate and conducive to a worship in Spirit and in truth.

§ 12.

From its very beginning, and ever since, Christian life has been richly productive of heart and hand work, meet for the sanctuary and its service.

1. Already in the New Testament Scriptures we have unmistakable evidence of this. Themselves admitted to and made partakers of the mysteries of God, and, at the same time intrusted with the stewardship of them, the early Christians had received in and with the Word and Sacraments both the substance with, upon and around which Divine Service could be built up, as also the commission to do so. Accordingly we read, that they “continued steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers and sold their possessions and goods, and parted them to all men, as every man had need” (almsgiving and offerings); . . . And so they did “in the temple” and “from house to house” “praising God, and having favor with all people;” Acts 2, 41–47. Moreover, “the assembling of themselves together in the name of Jesus, for common prayer,” Matt. 18, 19–20, “to provoke to love and good works, exhorting one another,” &c. Heb. 10, 23. “Psalms and hymns and spiritual songs,” newly indited, no doubt, were in use; Eph. 5, 19; and in 1 Cor. 14, 16, the use of responses is referred to, a retention, therefore, of an Old Testament custom. Of

symbols and acts we find mentioned: the lifting up of the eye in prayer, Luke 18, 13, and of, hands in blessing, 1 Tim. 2, 8; kneeling and prostration, as symbols of humiliation and of homage, Mark 1, 4. 10. 17., and Matt. 2, 11, and Rev. 5, 14; the imposition of hands, Acts 6, 6 and 8, 17; prayer over the sick, anointing him with oil in the name of the Lord Jesus, James 5, 14; and the kiss of salutation, Rom. 16, 16.

2. There is nothing which so graphically illustrates the prolific activity of the early Church in this particular field of labor, as does the liturgical material transmitted to us from that time, especially in the liturgies, so called, of St. James—or of the church at Jerusalem—, and of St. Mark—or of the church at Alexandria, and in their offshoots. According to the eminent liturgiologist J. Mason Neale, the order of worship in the early Church was a very extended one, as may be seen from the subjoined draft he gives of it in his “*General Introduction to a History of the Holy East Church.*”

I. THE PROANAPHORA.

- | | | |
|---|---|--|
| <i>Liturgy (or Missa) of
the Catechumens.</i> | { | <ol style="list-style-type: none"> 1. The Preparatory Prayers. 2. The Initial Hymn or Introit. 3. The little Entrance. 4. The Trisagion. 5. The Lections. 6. The prayers after the Gospels and the ex-
pulsion of the catechumens. |
| <i>Liturgy (or Missa) of
the faithful.</i> | { | <ol style="list-style-type: none"> 1. The Prayers for the Faithful. 2. The great Entrance. 3. The Offertory. 4. The kiss of peace. 5. The Creed. |

II. THE ANAPHORA.

- | | | |
|--|---|---|
| <i>The great Eucharis-
tic Prayer.</i> | { | <ol style="list-style-type: none"> 1. The Preface. 2. The Prayer of the Triumphal Hymn. 3. The Triumphal Hymn. 4. Commemoration of our Lord's Life. 5. Commemoration of Institution. |
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| <i>The Consecration.</i> | { | 6. Words of Institution of the Bread.
7. Words of Institution of the Wine.
8. Oblation of the Body and Blood.
9. Introductory Prayer for the Descent of the Holy Ghost.
10. Prayer for the Sanctification of Elements. |
| <i>The Great Intercessory Prayer.</i> | { | 11. General Interc. for quick and dead.
12. Prayer before the Lord's Prayer.
13. The Lord's Prayer.
14. The Embolismus. |
| <i>The Communion.</i> | { | 15. The Prayer of Inclination.
16. The "Holy Things for Holy Persons."
17. The Fraction.
18. The Confession.
19. The Communion.
20. The Antidoron: and Prayers of Thanksgiving. |

With regard to the authorship and age of these liturgies, Neale says 1) "that these liturgies, though not composed by the Apostles whose names they bear, were the legitimate development of their unwritten tradition respecting the Christian Sacrifice; the words, probably, in the most important parts, the general tenor in all portions, descending unchanged from the Apostolic authors. 2) That the *Lit. of St. James* is of earlier date than A. D. 200 . . . the *Lit. of St. Mark* is nearly coeval . . ." (From *Ante Nicene Fathers*, Vol. VII.)

Surely, a mere glance at the component parts of these old orders offers abundant food for reflection to us all, and to the anti-liturgical mind especially.

3. This same love for the "Beauty of the Lord" in His holy temple, the Church has fostered more or less throughout all ages. Not only has she reverently preserved what was bequeathed to her by preceding generations, and by constant use kept bright its purest and choicest jewels; but she has diligently added to the precious store; and lastly, she has reduced to a scientific system the laws that underlie and govern this holy art-life and its countless productions.

§ 13.

Whereas the Christian life is subject to error and therefore only relatively pure, it stands to reason that the efforts of men to complete and perfect, by contrivances of their own, the Services of the Sanctuary, are not faultless throughout.

1. Worship as an expression of life is at the same time a confession of the worshiper's doctrine and faith. As false doctrines found their way into the Church from time to time, corrupt liturgical elements were provided to make them prominent and popular. The result has been that along with the good material a great deal of dross and many strange composites have accumulated in the course of time. In not a few cases, the spirit of a sect can be discerned quite readily even from their mode of worship.

2. The adoption and use of a liturgy by a church amounts to, and in fact is, an adoption of a creed or confession of faith. The *sense* is therefore the first and chief consideration where the introduction of acts of worship, or a change of them, is contemplated.

§ 14.

We distinguish between the services held by individuals and by families on the one hand, and those conducted by the Church on the other. The former are private, the latter public; and these only are taken into consideration here.

1. It is not the number of persons but organization that underlies the difference of private and public worship; and their essential difference consists in the public or official preaching of the Word and administration of the sacraments, the latter acts being functions which, by divine institution and with a view to order, belong to Christian congregations only.

2. Private devotions are, nevertheless, of such great importance that the Church should under no circumstances neglect to make ample provision for them. Her members should be furnished with the richest material and the best forms available, and be instructed how to use them. A good order of family worship is of incalculable value; and it would not be out of place at all for Liturgics to pay more attention to this subject than is usually given it. Though a subordinate one, without doubt it is a task properly coming within its jurisdiction.

§ 15.

The several signs and ceremonies, forms and acts an order of Service is made up of, are either such as are already given and therefore fixed, or such as are provided for by the person officiating, and therefore variable. To the latter class the sermon and the so-called free prayer belong; but whatever precedes, intervenes and follows these portions, belongs—at least should belong—to the former class.

1. The monotony which might result from this exacting restriction to so much of what is, so to say, ready-made and on hand, finds ample relief in the idea of the Church Year underlying the demands of this proposition. The Church Year is the foundation-stone of liturgies; removing it, the super-structure falls to the ground. Nor is there any adequate substitute for it; without it, or something very much the same thing, no established order and annual round of services is possible. It is an idea, and therefore it may impress some with the thought that we make too much of it both in our claims for it and in the use we put it to. However, it only seems so; for the Church Year is not an abstract but a very concrete idea. It is governed by and it comprehends, in general outline, the life of Christ; and it aims to satisfy, in the most approved order, the needs and wants of Christians. Since Christ is the "All in all," also

of Divine Service, and the substance ministered is wholly His, what better way to study and worship Him could Christians find than the one suggested by His own life.

2. According to the calender of the Church Year every day of worship has a meaning of its own; and slightly specific though this is in some cases, it is enough to distinguish one day from another. Of this account is taken in the liturgy; so that as each day is set apart to celebrate some particular revelation of God, the forms prepared for it give expression to the ruling thought or fact of the day. Moreover, these days are again so grouped as to form cycles, somewhat analogous to the seasons of the civil year; this adds another and very pleasing diversity to the year's course. Mere preconception has led to strong prejudices against Services arranged on such a basis; the verdict of experience is that they are delightful, and that the longer a person participates in them, the more they grow into his favor.

The minister, as liturgist no less than as preacher, should have a fair understanding of the Church's year, and the idea running through it.

§ 16.

The Science of Liturgics treats of the fixed parts of Divine Service, and of their orderly arrangement. With the free and variable parts it has nothing to do, except that it assign to them their place, restrict their number and length, and demand that they be in harmony with its own appointments.

1. The entire material constituting a Service, and its ordering, are thus assigned: the prescribed and fixed, to Liturgics; the free and variable, to Homiletics.

2. From what was said in support of the preceding section, it follows that, as a rule, the minister as priest or liturgist, not as pastor or preacher, determines the character and scope of the regular services; really and in the end, it is

the Church herself that does this through the liturgy she places into the hands of her servants. If the pastor or preacher sets aside—as he may under the stress of justifying circumstances—the idea of the day, the harmonious continuity of the day's service will be broken, unless he substitute for certain parts of it such others as are in keeping with the nature of his discourse and its special import and object.

§ 17.

It lies within the common and public nature of the things here in question that they can be invested with, or be divested of, their liturgical character only by the common and public action of the many, the body of worshipers.

1. This action may be formal and positive, or informal and simply acquiescent. It is—among us at least—considered a matter of course that the confessional status and synodical belonging of a congregation involve the propriety if not the obligation on its part to use the liturgy of the general body it is in churchly connection with. Such being the case, the choice of a liturgy is seldom made by separate and formal action.

2. This is a subject of no small importance; for, as we have seen, liturgies are confessions of faith. Every congregation should therefore be fully conscious of its authority in this matter, and of the responsibility that goes with the rights she has. An individual, say a liturgiologist, may prepare material very suitable for liturgical purposes; or he may quite reasonably suggest the introduction of one act and the exclusion of another; he may commend displacement of parts here for parts there, and thus in many ways labor to correct, to enrich and to beautify a church's service: but beyond this he has no power nor authority. Concretely and practically, nothing becomes liturgical except by the action of some congregation or church. Thus it may be

said that even Luther's *Formula Missa* really obtained its concrete liturgical character only by the churches' adoption of it.

3. It were well if some pastors were a little more heedful in this regard of congregational rights. Not a few take liberties with the forms placed into their hands, by omissions here and additions there, just as some whim at the time suggests. The evil in most cases is a twofold wrong: trespassing upon the rights of others, i. e. of the church they serve, and making sad havoc of property held in trust. For example: the Invocation is sometimes rendered, In the name of God the Father, God the Son, etc.; and in the New Test. Benediction we hear of "the comfortable fellowship and communion of the Holy Ghost." *Verhungen heißt man das* — downright corruptions, that is what such changes are.

§ 18.

The language employed in the Service, whether it consists of words or symbols, must conform to the holy truth it would convey and conduce to the end it would serve.

That is, it should be sacred and simple, as is the language of Scripture. This does not mean that the truth must, so to speak, lie on the surface and expose itself even to the eyes of the profane; but that, if it be hidden, its covering be such that it will not effectually veil it from any Christian eye, even if this be somewhat dull. Whatever it is that is locked away and out of sight, the key to it should be such as can be handled by a child. — — As to wine, so to language, a certain delicious flavor is lent by age. Its close conformity to Scripture and the fact that it breathes the spirit of a more childlike past, may be said to account for the charm that falls upon us again and again as we worship in speech worded for us by sainted persons of past genera-

tions. Whilst this is a feature that should commend to us the labors of our forefathers, too much should not be made of it as is the case in the Romish Church which, in its service, retains the Latin language.

§ 19.

By its liturgical feature the all-important properties (1) of objectivity, (2) of communion, (3) of universality, (4) of distinctiveness, and (5) of impersonality, are secured to the service.

1. In the sermon, which occupies nearly, if not fully, one-half of the time usually allotted to worship, the Christian individuality finds expression; its content is therefore more or less the subjective thought, volition and emotion of a single person. This relatively free and personal utterance may do full justice to revealed truth on the one hand and to its assimilation by the body of hearers on the other; and again it may not; it depends wholly on the preacher. The satisfying fullness of the sermon rests with the person—the one person—who makes it; that is its strength, and, alas, it is its weakness too. In all likelihood it will fall short at times of what it possibly might and reasonably should be. However faithful the man and whatever his gifts, he is, after all, only a man. Then, there are few if there are any whose minds are able to survey, comprehend and do justice to all the privileges and to all the duties of the hour. If such is the case in the light of favorable possibility,—and it is in this that I have presented the case—, how is it in its everyday reality?

In its liturgy a body of worshipers makes provision beforehand to meet all such emergencies and to make good all such defects in reasonable measure. It gives, in the first place, a summary of saving truth in general, as also of the truth of the day in particular; and, in the second place, it furnishes expressions for confession, petition and praise to

the common faith and needs and joys of the worshipers. Thus, and certainly in a way the most happy, do the many supply themselves with all such things as the one—the preacher — may fail to give them.

2. Another advantage is that of an actual communion in worship, or of a direct common and conjoint participation in it. Here the many are not asked to follow the arbitrary lead of any one man, as is the case where improvised orders or disorders are in vogue and where the followers, and perhaps the leader too, do not know at the one moment where they shall be in the next. No, here is a mode that enables both pastor and people to worship with premeditation and in unison — as from one mind and with one mouth, and each one acquainted with the way. Passivity on the part of the congregation is largely reduced and made to give way to elected positive action. Besides, it puts a wholesome restraint upon the personal vagaries of those ministers who are over-ready to make a display of themselves and to improve upon the works of others. In short, stability of parts and in the succession of parts, whilst it is the only safeguard against certain evils, is at the same time the only foundation on which a really common and united worship can be built up.

3. And a worship extending far beyond the narrow limits of the worshipping congregation — a worship, in fact, that becomes one with the worship of countless other congregations, it may be in all parts of the earth. On this day and at this hour a vast multitude of believers, scattered as they are throughout the world, and speaking as they do in different tongues, yet all praying the same prayer, receiving the same absolution, giving the same thanks, confessing the same faith, learning the same lessons, contemplating the same text, making the same intercession, receiving the same benediction — yes, it is a sameness, but in and through it

what a power and 'grace of comfort, of encouragement, of victory, of joy and of glory to God's people! If it be said that in substance this world-wide unity of worship exists anyway, no matter what the form, it may be answered that, *if so*, such unity certainly deserves expression in order to be brought to the consciousness of the people; but the adequate expression of unity is uniformity.

4. To a great many people within, and especially without, the Church, the mode of worship is a sign and an ensign of some particular church-faith; and not without reason. On this account, and since worship is itself a confession of faith, why should the mode of worship not be made a distinguishing mark such as people naturally take it to be? Whoever believes such marks to be highly useful and in part necessary — and every sensible person will admit that they are — cannot but deplore the attempt to deprive the services of the Church of this particular feature. In the line of faith-standards and their purpose, there is nothing that can be made so *generally* useful as the regular church-services to which everybody has access. This however can only be done by having the services characterized by a certain distinctive uniformity and stability — that is, by making them typically liturgical.

5. Another feature that must commend established forms to all thoughtful and fair-minded men, is their rigid impersonality. When they are in use, the children of the poor are baptized and confirmed and united in marriage, their sick are communed and their dead buried, according to the same ritual that is employed under corresponding circumstances among the rich. The Church "hath no respect to persons," and manifests none. Her liturgy is based on the very fact that "we are all one in Christ Jesus," be the differences of our condition, race and station ever so great. Should the officiating minister, however, slight the one and

favor the other by drawing in untoward distinctions, the liturgy in his hands will judge him then and there; whilst his people will know that every departure of this kind is a personal venture, and therefore one for which the Church he serves is not to be held responsible.

PART II.

MATERIAL ELEMENTS.

Inasmuch as the mutual fellowship of God and His people underlies, pervades, and gives character and purpose to all Divine Service, the liturgical material is most naturally classified in accordance with the notion thus governing it.

§ 20.

Divine-human fellowship — as are fellowships generally — is intent on completing and perfecting itself, both intensively and extensively. To the achievement of one or both of these objects all its material is adapted and all its activity is directed.

1. To perfect itself the Church exercises its membership by communion in the things that are God's, (see § 5, Annot. 1); and it blesses with the blessing of God the chief life-relations of its members. When, in the first place, Christian fellowship is thus placed into a subject-object relation with itself, there is nothing contradictory and unnatural about this in any way whatsoever. Instances may be observed in nature where the expenditure of force in no wise weakens but actually strengthens the agent at work. By its own practice, for example, any one of the human senses can be improved; the same is true of the muscles, and then especially too of the mental faculties. And even so it is in the still higher sphere of the spiritual: to the man of God the Scriptures say, "Exercise thyself unto godliness!" and the godly who heed the advice, know the profit thereof.

Applying this general, if not universal law to Christian fellowship, we have the following facts. The Church is a communion, but not wholly pure and perfect as yet; and it is a communion of *saints*, hence organic in its nature, and therefore subject to constant growth; this growth, — a process both of secretion and of assimilation — depends not only on the taking of spiritual meat and drink, but also on the spiritual exercise of self.

The life-relations, above referred to, are mainly the state of marriage, and the more prominent and specific vocations and stations of humanity; and these, considered as spheres within which the Christian life is called to approve itself and prove itself useful to the fellowship, are appropriate objects for Divine *benediction* and for churchly intercession.

2. To extend itself Christian fellowship brings into requisition and use also such means and agencies as serve to increase, from the masses without, its membership. The means through which a person is effectually regenerated and made one with the people of God are of course such as are divinely instituted and made efficacious for that end; but subordinate and auxiliary to them there are others, of human invention it is true, but yet very useful in their way: some, by way of bringing men under the influence of the Spirit of regeneration; others, by serving as a sort of frame-work to the means proper; and others again as safeguards to them. The most important and best approved of such instrumentalities the Church formally consecrates to her use; and this has led to established forms of *dedication*.

§ 21.

The liturgical material, classified with reference to its use, and set after the order of genesis and growth, may therefore be gathered together under two heads,

- I. Such as is employed in acts of Initiation and Dedication;
and
- II. Such as is employed in acts of Communion and Benediction.

This must be taken for a convenient grouping rather than for a strictly logical division; for everything done by the Church to build herself up from without is at the same time conducive to her inner self-edification; and the same may be said of the latter with reference to its effect in the direction of the former. The division, if such it may be called, is therefore based on the leading objective points of the two classes of acts.

I. ACTS OF INITIATION AND OF DEDICATION.

I ACTS OF INITIATION.

§ 22.

The acts of Initiation are A) Baptism; and B) Confirmation, Ordination, and Induction or Installation.

Viewed simply as acts of initiation, and these as coming into application according to the normal course of Church-extension, the following facts present themselves. By its baptism the child is made a member of the body of Christ, numbered with the family of His Church, and placed under her maternal charge. By confirmation the Christian youth is admitted to full spiritual membership. By ordination the candidate of theology is set apart for the office of the min-

istry at large; and by his installation he is formally introduced to the particular pastorate that has called him. The same is true of the installation of "helps." Of these acts, baptism alone is divinely ordained.

BAPTISM.

§ 23.

Because of its Divine appointment, and of its regenerative and sanctifying efficacy, Baptism is coordinate with the highest of holy acts.

It is the foundation proper of the whole Christian life, the sacrament of regeneration, and the only means of grace applicable to man in his infancy. In, with and through it, according to the gracious will of God, the new-born child of earth is to be made at once the child of heaven. From it, as a merciful laver, man comes forth a child of God and a member of His Church. To symbolize this order, the font is properly placed in the forepart, if not of the sanctuary then of the upper section of the auditorium.

Baptism is a most holy act and replete with grace: it should be esteemed accordingly and, despite its frequent occurrence, be administered with becoming solemnity; then, being a public act, it should take place in the presence of the congregation and with its participation in it. Thus too will the child's actual incorporation into the Church be outwardly signified by its first presentation in the house and assembly of the Church.

§ 24.

The real and efficient Baptizer is the Triune God; the trustee and steward of this sacrament is the Church; its actual administrator, for and in behalf of God and His Church, is the person thereunto called by them, to wit, the minister.

1. This is to remind the person officiating in what capacity he acts; moreover, to whom he is accountable, and in what way and to what extent. As to his position, the presumption is that he serves one Master, the will of the people for whom he acts being one with the will of the Lord he serves, and whose will he must ever hold supreme.

2. It is understood throughout the Church that in case of necessity any member shall consider himself called to administer baptism. This then is not a breach of order, but order adapted to emergencies. A person acting on this silent call, performs baptism in the name of the Church and for God no less than the person formally appointed to do so; and a baptism thus executed is a true and full baptism, though for other reasons, it is well to have it publicly approved. That this may be done, liturgies are furnished with forms confirmatory of baptisms thus performed.

§ 25.

The essentials of the baptismal act are: the application, to the baptizand, of water "in the name of the Father and of the Son and of the Holy Ghost."

"Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Matt. 28, 19. These words of its institution contain all the essentials of baptism. A sacrament, considered as an act really executed, consists: first, of the earthly substance commanded; secondly, of the heav-

enly substance promised; and thirdly, of the application of these two "elements", mysteriously combined, in a manner and for a purpose divinely enjoined. Which one of the earthly substances is to be used; what are the several gifts and graces comprehended in the heavenly substance; and who is a proper subject for baptism: these, and others, are questions which the Scriptures answer more particularly elsewhere, and which invite to a study outside of the province of liturgies.

§ 26.

The originally simple rite of Baptism has been much enlarged by the Church; and although such additions are not essential to the sacrament as such, there is, nevertheless, a relative necessity for some of them and an appropriate use for others.

The several elements of the ritual that come up for consideration here, are designed:

First, to set forth, by words and symbols, the nature, object and efficacy of baptism;

Secondly, to serve as safeguards to both, the right administration of this sacrament and to the blessings conferred by it; and

Thirdly, to beautify the holy act and to show forth the Church's high esteem for it.

§ 27.

Of the verbal and symbolic acts more or less in use among our churches we mention only such as seem to require some note of information or some elucidation.

1. *The verbal.* These are: *a)* the Introduction*, the Charge** to parents or sponsors, the reading† of Mark 10, 13-16; *b)* the Questions††; *c)* Exorcism.‡

2. *The symbolic.* These are: *d)* the repeated pouring or sprinkling; *e)* the sign of the cross; *f)* vestments.‡‡

Ad a.) Sponsors — already mentioned by Tertullian (A. D. 200), *de bapt.* c. 18 — are persons who assume *paren-*

* Freely from Luther.

** Substantially from Osiander's Tauf-buechlein.

† Introd. by Luther.

†† From the ancient Church.

‡ From the earlier days of the Church.

‡‡ Quite naturally our baptismal formularies are not so much new creations as adaptations from the one in use throughout the Western Church in Ante-Reformation times. This ritual abounded in all sorts of notions and performances, and most of them ridiculously superstitious. In the first edition of his „Taufbüchlein“ Luther had retained a great deal of this rubbish, (which, however, in his subsequent edition of the same book he in most part omitted) as may be seen from the following list.

1. The exsufflatio, (in connection with exorcism.)
2. The salt, (placed upon the tongue of the person baptized, to signify, as the Catechismus Romanus will have it, that the one baptized shall “find a taste for good works”.)
3. The sign of the cross, (to signify that by baptism the mind is opened to things divine.)
4. The spittal, (with reference to John 9, 6, and with which the nose and ears are touched because baptism “enlightens the mind for the understanding of the truth.”)
5. The chrism, (the holy oil applied after the abrenunciation.)
6. The chrism again (this time upon the head as anointing unto membership of Christ's body.)
7. White garment or cloth, (emblem of innocence.)
8. Burning candle, (symbol of love.)
9. The name of some saint, (as a patron for life.)

tal obligations to the child presented^d by them for baptism. So long as the natural parents live and do their Christian duty, the sponsors assist them; but should the former neglect their duty or die, the latter are bound by their own voluntary act to take their place. From this it may be readily seen, both, what this office is and the importance attaching to it, as also, what are the proper qualifications of the persons to be elected to it. The liturgy points out to them their duties, formally binds them (e. g. "do you promise to use" etc.) and admonishes them to a faithful discharge of their task. (The history of many pious persons furnishes ample evidence in support of this good old custom of selecting sponsors for one's children.)

Ad b.) The Questions are three, and are addressed either to the persons presenting the child, thus: "Do you, in the name of this child, renounce Do you believe in God the F Do you desire that this child should be bapt. . . . ;" or to the child itself, thus: "Do you renounce Do you believe Do you desire"

In the first rendering we have a statement of the faith upon and unto which the child is to be baptized, as also of the life to which it is to be brought up. At the same time the words are so put as to constitute an inquiry into the faith, life and purpose of those bringing the child, and are thus a basis of the charge obligating them to see to it that the child be educated accordingly.

The second rendering, the direct questioning of the infant, is a feature strikingly strange to an evangelical mind; and one in which the import and purport of the questions may well awaken the strongest adverse doubt as to their admissibility. The explanation that the earlier Church simply applied to infants without change its form of adult baptism, tells us how this mode of interrogation came to be introduced; but that does not remove the objections raised against it on doctrinal grounds. In its defense, the following points

have been urged: first, children born of Christian parents have faith; secondly, faith must precede baptism; thirdly, the faith of the sponsors, or of the Church, counts by substitution for the faith of the child; fourthly, this mode of questioning can not only be justified but must even be demanded on liturgical grounds. On the other side it is urged that this form, taken as it reads, is contrary: first, to the doctrine of original sin; secondly, to the doctrine of baptism; thirdly, to the true intent and purpose of sponsorship; and fourthly, to fundamental rules of liturgics whereby everything obtruse and misleading is to be discarded. (For an extended discussion of this and of item c.), see *Theologische Zeitblätter*, Vol. III., p. 257.)

Ad c.) Exorcism is retained among us to a limited extent. In the controversy which has led to its discontinuance, the arguments were, for its retention: first, it bears testimony of the originally sinful and enslaved condition of the baptizand; secondly, it sets forth the sanctifying and liberating efficacy of baptism; thirdly, it is the expression of a courageous and defiant faith; fourthly, it is to be considered not *as an actus effectivus* but as an *actus significativus*; and as a prayer rather than an exorcising proper; fifthly, it is historically of doctrinal significance; and sixthly, its abolition might give unnecessary offense. Then, by a few over-zealous friends it has even been claimed that the wicked spirit must be expelled before baptism may be administered, and that the Church is endowed with power and authority to do this very thing. Against its retention: first, to the doctrines of original sin and of baptism the Church can bear witness in other and warrantable ways; secondly, exorcism rather detracts from than sets forth the efficacy of baptism; thirdly, taken as they read, these words declare the baptizand to be a person possessed; fourthly, it is next to blasphemy to use such words as words of prayer; fifthly, it is a relic of papism; and sixthly, it is a lying ceremony, and

one that corrupts the whole baptismal formula. (See note *ad b.* at the close.)

Ad d.) The threefold pouring or sprinkling is a thing quite natural, and is evidently intended to express by gesture what is said in words, namely, that the act performed takes place in the name of the Trinity. So viewed, it assumes a confessional character; and hence, though not essential yet once introduced, it should not be omitted.

Ad e.) The sign of the cross — *crux usualis* — is retained in many German liturgies in connection with the benediction, with the consecration of the “elements,” and with baptism. It is an expression of benediction in the name of the Crucified when once, and of the Trinity when thrice repeated. More particularly, it is a gesture pointing to Christ as our refuge and help.

Ad f.) In the early days of the Church a white garment was given to adults, and a white cloth or covering — *sudarium* — to infants at their baptism, as an emblem of purity of heart wrought through holy baptism. Hence the present custom of presenting children for baptism arrayed in white.

Remark. — The custom prevailing in some congregations of having children baptized at home or in the parsonage is not only in itself a trenching in some measure on the solemnity of the act, but often leads to other things not becoming to it; such as ministers officiating with their “study-gown” and their slippers on; and the company present in shirt-sleeves, with bare feet, etc. etc. Everything should be done to have the rite performed with due reverence and amid surroundings which at least do not clash with its sanctity.

CONFIRMATION.

§ 28.

The rite of Confirmation is a formal and solemn mode of admitting to altar-fellowship the baptized catechumens of the congregation.

1. There can be no doubt that historically this act is closely connected with the laying on of hands in apostolic times, and whereby miraculous gifts were communicated. Compare with Acts 8, 12-17 and 19, 5-6 the statements in Acts 2, 38. 39 and 16, 15-33; etc. On the strength of apostolic precedent, the Church at first connected this act with that of baptism. Before long, and without such warrant, sacramental efficacy seems to have been ascribed to it, as also to the anointing shoved in between these two acts, to wit, the imposition of hands and baptism. This proved derogatory to the sacrament, which was in consequence held to have only a negative effect — the “putting off of the flesh”; whilst the ceremonies were esteemed to have positive powers: chrism, the conferring of the priesthood, 1 Pet. 2, 9; and the imposition of hands, the bestowal of the Holy Ghost. (See *Kurtz Ch. Hist.* § 32.) The Lutheran Reformation did away with the so-called sacrament of confirmation, and gradually introduced (Bugenhagen, and in Pommerania?) for it the evangelical rite of confirmation.

2. If the apostolic laying on of hands could not, in the true sense of the term, be called a sacrament, was in fact only a special and temporary chrismatic power for extraordinary ends, much less can confirmation be said to be a sacrament or even a divine institution. It neither has sacramental efficacy nor is it necessary to salvation. It is a churchly rite, nothing more; and the necessity of it is only a relative one. But whilst our churches so hold, it is to be feared that among our people there are those who make too

much of it — look upon it in some vague way as sacramentally efficacious and essential to salvation. An injudicious statement of reasons for its retention and the impressive ceremony of its performance, have, no doubt, led to erroneous impressions. The utmost care should therefore be taken in the instruction on this subject, as also in the requirement of this act and in the way of its performance.

3. The authorization of a person, henceforward to participate in all the spiritual privileges of the Church, is an act of such weight and consequence to the person and congregation concerned in it, that the mere thought to have it take place without witness and ceremony cannot be entertained. The public announcement, say by the minister, that the avowed faith and purpose of the candidate are such as to entitle him to admission and that therefore he is received, might suffice and could be allowed by way of exception; but that such a bare statement is not a safe and satisfactory *modus procedendi* in a matter so eventful, requires no proof. On the one hand, the entire body should consider it its duty to convince itself as such that the applicant for membership is duly qualified for and earnestly desirous of it; and on the other hand, the occasion of welcoming a new member, or members, is one of great joy, and therefore deserves to be celebrated. Thus an adequate ceremony of some sort becomes necessary; and the time-honored ceremony of confirmation answers the purpose admirably.

4. The leading features of a confirmation formula are: first, the exhortation; second, the confession of faith on the part of the candidates and their promise of fidelity; thirdly, the act of initiation proper, including special forms of benediction accompanied with the laying on of hands.

5. In case the catechumen has not been baptized, the formula of adult baptism covers also the act of confirmation. Or, if such a candidate is one of a class of baptized catechumens an appropriate arrangement can be made as follows:

Place the person in or near the middle of his class, baptize him, abridging the formula to its essentials, to wit, the three questions and baptism proper, and then proceed with the confirmation of the entire class — that is, the person just baptized included — according to the liturgy. Another way is: to baptize such a person at some preceding service, say in connection with the examination or confession services, if such are held separately. However, the writer gives the preference to the former arrangement.

ORDINATION.

§ 29.

By Ordination a person is publicly and solemnly set apart for the work of the ministry within the Church in whose name the rite is performed.

1. The evangelical rite of Ordination is based on the Gospel ministry as a divinely instituted *office*, Matt. 28; Acts 1; 1 Cor. 12; etc., and is supported by apostolic usage; Acts 6, 6; 13, 3; 1 Tim. 4, 14; 5, 22; and 2 Tim. 1, 6. Its chief purpose is, to secure the right administration of the means of grace; to preserve the peace and order of the Church; to attest publicly, and thereby at the same time confirm the person ordained in his conviction, that he is called to the ministry; and lastly, by common intercession to invoke upon him the blessing of God unto a faithful discharge of the office then and there committed to him.

2. The constituent parts of the Ordination ritual are, in the main: first, a *preface*, setting forth the ministry as an office divinely instituted, as being of the very highest importance, and the work as one to be well done; secondly, the *obligation*, or, the public avowal of the candidate that he will administer the Word and Sacraments in full accord with

the Confessions of the Church; thirdly, the *authorization*, whereby, with the laying on of hands and prayer, the office is committed; fourthly, the *prayer* of thanksgiving and intercession; and fifthly, the *dismissal*, being a brief charge to faithfulness and closing with the *Pax*. Nos. 2 and 3 are *essentials* in this act.

3. It is evident from the nature and object of this act, that ministers passing over from one church to one of an entirely different faith, by so doing annul their ordination and forfeit their certificate; they may, therefore, very properly, be ordained again. If this is not done by separate rite, then should the act of their admission to the church they enter be such as to cover the essentials of ordination.

INDUCTION.

§ 30.

By his induction or installation, the person called to a particular pastorate, is openly and formally invested with the office thereof.

1. A close study of the Scriptures will show that originally there was but one act of investiture, the "laying on of hands"; and by this the subject was either assigned to take charge of general mission work or of an established congregation. Of either two distinct acts or of a double one, no trace is found in the Church until the notion of the hierarchy began to assert itself.

Luther did not merge the two acts he found in vogue, into one again. To ordain, he says, means to call a person to the ministry and to commit this office to him; and, if others at other places desire it, we at Wittenberg ordain and send them ministers. Vol. 31, p. 359; Erl. Ed. So, when at the close of his *Ordination Formula*, Vol. 64, p. 293, ib.—he says that "written or printed *Testimonia* shall be handed

to the *Ordinatis*, signed by the superintendent and other persons, from which it may be seen that the persons named have been admitted to the office of the ministry and are not false teachers," it is evident that to him Ordination was not one and the same thing with Induction. Accordingly both acts, though closely related, have been retained in the Church ever since; still much might be said in favor of merging them into one, and of having the act so combined take place in the parish the candidate is first called to serve.

2. The formula of this act embraces: first, a summary exposition of the mutual relation of pastor and people, with exhortation to its observance on the part of both; secondly, the investiture; and thirdly, prayer with votum.

3. The several offices of teachers, elders, deacons, etc., are, in so far as they are parts of the Gospel ministry, entitled to much the same solemn treatment; hence the several formulas for the introduction of teachers, vestrymen, etc.

2) ACTS OF DEDICATION.

§ 31.

Grounds and buildings and their appurtenances, when intended to serve exclusively religious purposes, are solemnly dedicated, each to its particular use.

1. About the propriety of such acts, there can be no doubt. Scriptural precedent justifies not only the dedication of things to the service of God, but also the employment of symbols and signs in the act or ceremony. See e. g. Exod. 29, 36. 37; 1 Kings 8; 2 Chron. 7, 1-3; and with them compare Luke 19, 45. 46.

2. The sanctity of things thus consecrated lies wholly in the holding and the use to which they are put. There is no change whatever in the property or character of the ob-

ject itself, and to think so is superstitious. By its dedication the object is separated from all profane uses and set apart for some holy purpose.

§ 32.

Dedications among us are, as a rule, confined to things that are to be used for religious purposes.

1. Considered in the abstract there can be no objection to dedicating religiously things intended for secular use, such as public buildings, bridges, private residences of Christians, etc. But in view of the desecrating abuses to which such objects are frequently subjected it is well that now-a-days the Church is seldom called on to perform offices of this description. Besides, the generalness of dedicatory acts which would thus ensue, would have a tendency to detract from the solemnity of the ceremony. However, if the services of the Church are asked for, they should in no case be granted unless there is a reasonable certainty that the Word of God and the prayers of the Church are really desired. For display and sacred acting the Church should in no case lend her services.

2. Holiness is spiritual purity and beauty. From this it follows that everything intended either to symbolize or to subserve in some way the spiritual holiness, should be something adequately clean and comely and beautiful. . . . Caricatures, for example, are altogether out of place among holy things. Dust and dirt, rickety stove-pipes, broken windows, muddy walks and noxious weeds, etc., are desirable nowhere; but in or about places intended to be sacred, they are profaning nuisances.

§ 33.

Of the objects that merit the distinction of dedicatory rites, we mention, in part for consideration:

First, church-edifices, including fonts, pulpits, altars, communion vessels, organs and bells*;

Secondly, the Church's school, college and seminary buildings; then her homes for the orphans, for the aged, for the poor, for the sick; and

Thirdly, the cemeteries of the churches.

1. *Church dedications.* When an edifice is set apart for worship, it signifies that it is thereafter to be used for holy purposes only. Note well, first, for *holy* purposes. That excludes all false worship. Wherefore, to dedicate a church for the propagation of one faith, say, in the morning, and of another in the afternoon, is, to say the least, a perversion of the holy rite. "Union-churches" should not be built; but if they must be, they should not be dedicated. Secondly, for holy purposes *only*; that means, that everything secular and profane shall be kept out; and therefore, unless this be seriously intended, the building should not be consecrated.

Formulas for church-dedication include and make special mention of the pulpit, altar, organ, bells, etc. If any of these items are not provided at the time, the naming of them is omitted; and when supplied subsequently, they are

* The first use of bells is by some dated back to A. D. 400; by others, and perhaps more correctly, to 600. See Alt. I, p. 68. Church-clocks, 14 cent. Ibid p. 70.

Symbols, such as the Cross and Crucifix, the Lamb, Vine, Palm, Dove, Ship, and $\epsilon\chi\theta\upsilon\varsigma = \text{'I}\eta\sigma\omicron\upsilon\sigma \text{ X}\rho\iota\sigma\tau\omicron\varsigma, \text{Θ}\epsilon\omicron\upsilon \text{ Υ}\iota\omicron\varsigma, \text{Ξ}\omega\tau\grave{\eta}\rho$ were in use from the earliest times. Ibid p. 105; as also, somewhat later (3d cent. ?) portraits of Christ, etc. Vestments are of Old Testament origin. The same may be said of lamps and candles. See Exod. 27, 20.

consecrated separately. It is very appropriate to do this at the time of their first use.

The church to be consecrated should be opened, after a brief preliminary service — usually the singing of a hymn — in the name of the Trinity; the entrance should be orderly, the person or persons officiating followed by the vestry leading the procession. When an old building is forsaken for a new one, a short service should first be held in the former, after which the congregation should go to the new in procession formed in the order just given. When such however is not the case, it is well for the people to meet at some appointed place and thence in good order march to the church. In this way inconveniences in inclement weather and much disorder around the new building can be avoided.

If there are emblematic decorations and the like, care should be had that nothing suggestively profane and superstitious be introduced. What might be a pretty ornament elsewhere, may be wholly out of place in the house of God. A horse-shoe, a crescent, a wagon-wheel, a battle-axe, of just the loveliest flowers?! well, we do not want them in the church. Neither have we room there for the portraits of such illustrious men as are the Schillers and Shakespeares, the Humboldts and Newtons. In this regard the pastor should give advice in good time, lest offense may be given afterwards by rejecting the contributions of well-meant efforts.

2. *The Cemeteries* of the church are very properly dedicated, when they are what innocent folk think them to be; namely, not only the property of some congregation, but the burial-place of its Christian dead. If however, for the purpose of money making, they are at the disposal of any and every body willing to pay the price, then they had better not be consecrated; and, in fact, might as well be done away with. What a church should aim at in this regard is the possession and management of a real God's-acre,

that is, a place where the Lord's dead are laid away to await their resurrection unto life.

A Christian burial-ground is set apart for its purpose in the name of the triune God. An address on such occasions may be delivered in the church, but more appropriately on the ground where the act of consecration should invariably take place.

II. ACTS (1) OF COMMUNION; AND (2) OF BENEDICTION.

1) ACTS OF COMMUNION.

§ 34.

The liturgical material employed in acts of Communion embraces the entire collection of established forms appropriate to and current in the Common Services of the Church.

1. A great mass of such material has accumulated and been in use from time to time in various parts of the Church. We must necessarily confine ourselves to such as is in use at present and in our own churches.

The material coming under consideration here belongs to the Common Services; that is, the regular festival and Sunday Services as distinguished from all casual and from the component parts of the latter, as pointed out in the sections on acts of Initiation and Dedication.

An order of Common Service is said to be more or less full according to the number and character of parts that enter its construction. Of this class no Order of Service is held to be *complete*, unless it include the celebration of the Lord's Supper.

2. Generally speaking, the secondary differ from the Chief Services in this that less and different matter is used in the former; but always with due regard to the true Christian

idea of Divine Service. Substantially, the first named are an abridgment, but in no sense a negation of the ideal embodied and expressed in those of the second class. From this it follows that a thorough acquaintance with the signification of the Chief Service, both as a whole and as to its several parts, will enable us without much difficulty to understand the parts and arrangement of parts in the secondary. A separate consideration of the latter can therefore be dispensed with.

§ 35.

In order to a full elucidation of liturgical elements, due regard must be had also to the place they occupy or the particular use they are put to.

Many forms are adapted to serve different purposes; and they are made to do so frequently, and without violence to their prime import. There is not a truth however single and simple, but what has a bearing in many directions and on many things. This is especially true of divine truth; the wonderful adaptability and applicability of God's Word to all the affairs of life are well-known properties; and of this fact advantage is taken also in Liturgies. When, for example, a baptism takes place in connection with the Sunday Service, the Creed comes in twice; but both repetitions serve, each one, a different purpose, though the words remain the same.

§ 36.

On the basis of sections 4 and 8, we may, in the main and with due regard to its use, divide the matter under consideration here into

1. The sacramental; that is, forms and acts through which God deals with His people; then emanating from and built up on this,
2. The sacrificial; that is, forms and acts through which the people deal with their God.

1. In the main, and with due regard to its use; for in not a few instances the same form of words may at one time be "sacramental," at another, "sacrificial." E g. "*The Lord is gracious, and full of compassion; slow to anger, and of great mercy*": taking them as words of the Holy Ghost addressed to men, they are sacramental; but taken as the Psalmist's acknowledgment addressed to God, they are sacrificial. We might thus well have, should we desire, a third class or division, called the doubtful or mixed.

2. To guard against possible misunderstanding, note the extended use that is made of the terms sacramental and sacrificial. The *rationale* of the view underlying their use is reserved for Part III.

A) THE SACRAMENTAL.

§ 37.

The Sacramental Elements are: the Exhortation; the Absolution; the Lectons; the Exhortation, Institution and Distribution of the Supper; and the Benediction.

1. *The Exhortation*, at the beginning of the Common Service, is, in its substance, an application by the minister of the Law and Gospel whereby he calls upon the people

congregated penitently and believingly to confess their sins with a view to forgiveness and to amendment of life. The idea underlying this part, and considered in its relation to the whole of the Service, is, that before entering into communion with holy God, sinful men should be sanctified. There can be little doubt that the impulse leading to this arrangement is to be traced back to Exodus 3, 10. 11. The forms here used vary and are numerous.

Remark. Preceding this common act of sanctification there should be—and happily, there is to some extent—an individual and private preparation for holy worship, first at home and then by silent prayer on entering the church. See Ex. 3, 5 and Eccl. 5, 1.

2. *The Absolution* (to-wit, as we have it, and general, dating back to the Mecklenburg K. O.* of 1552) though worded in the first person is nevertheless not to be taken for a mere self-assurance concerning the pardoning grace of God. Whether the use of the first instead of the second person is to be accounted for by the fact that this part of the Service is a substitute for the priest's self-preparation for the mass in the Romish Order, I am unable to say; but it has the advantage that it expressly includes the worshiping minister, so that both people and pastor are sanctified for the Lord's presence. There should be no doubt, however, that the words as they stand are just as much the words of the Lord God in heaven and as directly efficacious of pardon as they would be were they put to the people directly and expressedly in His name. In importance, the Absolution is second to no part of the Service; and the people should be so taught.

3. *The Lections.* These are the Gospel and Epistolary lessons fixed for the several Sundays and festivals of the year. They point out the meaning of the day, relate the

* I. e. Kirchenordnung = order of worship.

fact to be celebrated, specify the truth to be proclaimed, control the selection of all matter, both established and free, that is accessory to it, and thus constitute the central and controlling idea about which the entire Service revolves. The series covers all the leading points of doctrine and phases of doctrine belonging to the plan of salvation.

Historically, we have the following data on this subject. a) The *Paraschen*, a division of the Pentateuch, of which 12 belong to Genesis, 11 to Exodus, 10 each to Leviticus and Numbers, and 11 to Deuteronomy; or 54 in all, and corresponding to the number of Sundays in the Jewish leap-year on which they were read consecutively. See Acts 15, 21. b) The *Haphtaren*, or the reading of selections from the Prophets. See Acts 13, 15, and Luke 4, 16. 17. c) The reading of the New Testament Scriptures. See Col. 4, 16 and 1 Thess. 5, 27. d) *Justin Martyr* (A. D. 110–165) says: “On the day called Sunday all who live in the city and country come together in one place and the memoirs of the Apostles and the writings of the Prophets are read so long as time permits; then, when the *lector* has ceased etc. *Apol.* I, c. 67. *Tertullian*, A. D. 145–220, apparently describing the Church’s worship in his day, says: “The Law and the Prophets, the writings of the Evangelists and Apostles she (the Church) unites into one volume and from them drinks in her faith.” On *Praescript. v. Heret.* c. 36. See also *Apostol. Const.* Book II, sec. 7. e) With the introduction of festivals in the Western Church, the selection of lessons suitable to them, and taken from the Prophets, Gospels and Epistles, seems to have gone hand in hand. Lectionaries seem to have been prepared as far back as the 4th century.

4. Among the parts that pertain to the administration of the Supper, three belong to the category of the sacramental; the prefatory Exhortation; the words of Institution; and the form and act of Distribution.

a) *The Exhortation* usually sets forth the unspeakable grace manifested in the offering of the Son of God by His death on the cross and in the communication to us of His body and blood by means of the Sacrament; and farther, that by the grace thus manifested and by the heavenly good thus bestowed the spiritual man is to be comforted, nourished, strengthened, filled with gratitude, hope, courage and joy, and assured of final victory and eternal glory. Some Exhortations comprise a discourse on the doctrine of the Supper, pointing out quite extensively its nature, purpose and right use. But whatever the content, in the main it is some objective truth of God which is by His servant declared to His people.

b) *The Institution.* Regarding these words in this connection, there might be some doubt whether they should be regarded as sacramental. It certainly would be false to do so on the Romish figment that the priest, by their use, effects the presence of the body and blood of Christ. Such pretensions we repudiate. The reasons why we put the words, so placed and used, among the sacramental, are of an entirely different nature; and, briefly stated, are the following. First, as they stand, they are the words of the Lord to us; secondly, they are a constituent part of the administration, and are therefore spoken by us as stewards over the mysteries of God; thirdly, we use them as servants of the Lord to "bless" the elements; and fourthly, we repeat them—and again as God's ministers—in order that "the hearers' faith in the essence and fruit of the sacrament (i. e. in the presence of the body and blood of Christ, in forgiveness of sins and in all benefits procured for us through Christ's death and shedding of blood and bestowed on us in this Testament of Christ) may be awakened, strengthened and confirmed. . . ." See *Form. Concord. Sol. Dec. Mueller*, p. 663: and *Schmid's Dogmatics H. & J. Ed.* p. 575 sq. On the other hand, there can be no serious objection to the view that these

words so placed are rather either a prayer or a confession and in so far sacrificial.

c) *The Distribution.* To this belong: the tendering, with the hand, of the bread and wine ("gave it to the disciples"); and, accompanying the tendering, the words, "*Take and eat—Take and drink*", with each bidding stating explicitly what is offered, to wit, "*This is the true body*", etc.; "*This is the true blood*", etc.

Substantially, this is the same *formula porrectionis* observed in the Church from the earliest times. Thus the *Apostol. Const.* say: "And let the bishop give the oblation, saying, *The body of Christ*; and let him that receiveth say, *Amen*. And let the deacon take the cup; and when he gives it, say, *The blood of Christ, the cup of life*; and let him that drinketh, say, *Amen*. B'k 8, sec. 3, 13. (During the Com. the 33. Psalm was sung. *Ibid.*) "*The body of Christ—The blood of Christ*" was the formula quite general in post Reformation times.*

The Distribution constitutes the highest height of worship. At no time is the Lord more graciously near His people than when He quickens them with His own true body and blood. The act should therefore take place with the greatest

* On this point the following may be found of interest.

Luther's Formula Missae (1523) retains the form of the mass, thus: *Corpus Domini nostri, Jesu Christi, custodiat animam tuam in vitam aeternam. Amen.—Sanguis Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.*

In his *deutsche Messe* (1526): „Nehmet hin und esset, das ist der Leib unsers Herrn Jesu Christi, am Stamme des Kreuzes für euch gegeben; der stärke euch im wahren Glauben zum ewigen Leben.—Nehmet hin und trinket, das ist das Blut Jesu Christi, für euch vergossen zur Vergebung eurer Sünden; das stärke und bewahre euch im rechten einigen Glauben zum ewigen Leben.“

„Nimm hin und isß, das ist der Leib, der für dich gegeben ist—Nimm hin und trink, das ist das Blut, das für dich vergossen ist.“ K. O. of Prussia, 1525. The Brandenburg-Nuernberg of 1533 is the same.

„Der Leichnam unsers Herrn Jesu Christi, für dich in den Tod gege-

solemnity possible. There should be no haste, no awkwardness, no uncleanness, no crowding, no disorder, no impropriety of any kind—nothing that might disturb the awful solemnity of this divine-human communion.

5. *The Benediction* at the close of the Service is properly the Old Test. form; at least at the morning or Chief Service. Though worded in the third person, it is not to be mistaken for a prayer or pious wish of the pastor; they are the words of God spoken by the minister in His name. “*On this wise ye shall bless the children of Israel*” says the Lord. Numb. 6, 23. The words convey and offer the divine blessing; and the heart that opens to receive it, is then and there blest of God Himself.

Luther interprets this Benediction to mean: “*The Lord bless thee, and keep thee*”; i. e. the Lord (God the Father) of His goodness give thee, and preserve unto thee, body, life, and every good that pertains to it.

“*The Lord make His face shine upon thee, and be gracious unto thee*; i. e. the Lord (God the Son) rejoice thee with the forgiveness of sin, and with the gift of His Spirit.”

“*The Lord lift up His countenance upon thee, and give thee peace*; i. e., the Lord (God the H. Ghost) abide with thee unto faithfulness, personal perfection, final triumph and glory.”

In this I have given a condensation of Luther's exegesis of the Benediction, as found in Vol. 36, p. 156–163, Erl. Ed. It will be observed that he sees in it a reference to the

ben, stärke und bewahre dich im Glauben zum ewigen Leben. Amen.— Das Blut unsers Herrn Jesu Christi, für deine Sünden vergossen, stärke und bewahre dich im rechten Glauben zum ewigen Leben. Amen.” 2 K. O. of Pomerania, 1542.

„Der Leib unsers Herrn Jesu Christi bewahre dich zum ewigen Leben. — Das Blut unsers Herrn Jesu Christi sei eine Abwaschung aller deiner Sünden. Amen.” K. O. of Suabia-Hall. 1543.

The word “true” (body . . . blood) is found since the end of 16th century.

Trinity and to the work of the Trinity as set forth in the Ap. Creed. So understood, all the fulness of God is by it poured out upon the people as they are about to go down to their houses, and thence out into the world again to prosecute each one the work of his mission.

B) THE SACRIFICIAL.

On account of the great mass of material belonging to this division, I shall first arrange it into two classes, one of *prayers* and the other of *sentences*; and then, so classified, take them up for consideration pretty much in the order they have found place in the Service as we now have it.

§ 38.

Under the head of Prayers we include: The Gloria Patri; the Confession of sin, and the Kyrie; the Gloria in Excelsis, the Te Deum, the Benedic Anima Mea, etc.; Common Prayer, Litany, Sanctus, etc.; Prayers of Consecration; the Agnus Dei; the Nunc Dimittis; the Gratia; and the Amen.

1. *The Gloria Patri*, or the Little Gloria, is a doxology derived from the many brief ascriptions of praise to God in the letters of the Apostles. E. g. Rom. 11, 36; Gal. 1, 5; 2 Tim. 4, 18; 1 Pet. 5, 11. The earliest Church is said to have closed the reading and singing of psalms with some form of doxology. Its earliest rendering was variable. Some of the forms may here find a place. "Glory to the Father, and to the Son, and to the Holy Ghost"; or "Glory becomes Thee, the Father and the Son and the Holy Ghost, now and ever." (Lit. of St. James.) "Through whom and with whom be glory and honor to Thee, in Thy most holy and life-giving Spirit, now, henceforth and forever. (Lit. of Mark and Peter.) The Arian controversy led to its present established form.

It is used singly, and as a part embodied into or closing other standard hymns of praise.

2. *The Confession of Sin, and the Kyrie.* The latter is obviously a development of a cry for help, "Have mercy on me, O Lord." Ps. 51, 3; Matt. 15, 22; Mark 10, 47. Its specific content must be ascertained from the occasion of its use. The *Apostol. Const.* prescribe that to every prayer of the deacon the congregation shall respond: *Kyrie Eleison!* This is its most primitive form. In the times of Gregory the Great (end of 6th cent.) it was enlarged to its present form. By over-use—e. g. its ninefold repetition—it has been much abused. It is the *penitent sinner's* cry; and our Liturgies have assigned its place accordingly. The confession of sin on the part of the congregation first expresses itself through the words of the pastor, and is then made its own and given full expression by the congregation singing the Kyrie.*

The general confession preceding it—an outgrowth of and substitute for the confitior of the Romish priest and, it may be, of the silent prayer said by the worshiper on entering the Church—was introduced sometime in the 16th cent. (Mecklenburg K. C. 1552.) It happily makes prominent the confession of sin implied in the Kyrie, gives emphasis to the element of confession and absolution, and impresses the worshipers with a sense of the need of pardon before entering into fuller communion with God. The form of the conf. is not always the same.

*The use made of the Kyrie by the Eastern Church was certainly unique. By her it was made to express the distressing condition of sin and longing for redemption in pre-Christian times. Following it, and reminded that Christ and redemption have come, was the Gloria in Excelsis sung in praise thereof.

The Kyrie is used with many variations, some with slight references to the seasons of the Church-year, and some, to the chief facts of redemption. The English: "O God the Father in heaven, have mercy on us!" O God the Son, Red. of the world, etc., is an amplification.

3. *The Gloria in Excelsis*, or the *Great Gloria*, as we have it to-day, comes to us from the 4th century, and was already in use quite generally throughout the Western Church as early as the 5th century. Its source and primitive form is found Luke 2, 14. It is a hymn of praise in celebration of the Redeemer and of redeeming grace in general; and, as now used, of thanksgiving especially for absolution and continued grace through Christ. The German „*Allem Gott in der Höh' sei Ehr*“ and its English translation, “*All glory be to God on high*,” are free but admirable versifications of it.

The Te Deum is ascribed to Ambrosius, for which reason it is also known as the Ambrosian Doxology. It is a hymn of general thanksgiving and praise, characteristically Trinitarian. Probably of Eastern origin, it is found in general use throughout the West as early as the first half of the 6th century. “Whoever may be its author, it is an excellent symbol or confession set to music; and it is well adapted not only to confess the true faith but also to praise and thank God.” *Luther*. (Walch x, 1199.) It occupied a place toward the end of the Service, the one filled by the Gl. in Excelsis in the Order of the East Church.—

The Benedic Anima Mea is an adaptation of the 103. Psalm to Music. It is an incomparable psalm of thanksgiving for the forgiveness of sins—and is so used by us. The Greek Church assigns to it a place after a general prayer which reminds one of the Litany.

4. *The Collects*, whose original signification appears to be involved in doubt as yet, are, as now constructed and employed, brief prayers* based on the special introits and lections for the day, and wherein God is implored to bless

*In his *Deutsche Messe*, Luther enjoins the minister to turn his face towards the congregation whilst he reads the lections; but to turn it *toward the altar* when *praying* the collects. The symbolism is obvious, and certainly very appropriate.

the fact or truth set forth to the souls of the worshipers. In Orders paying less attention to liturgical laws, a standing collect is used instead; to wit, a petition for hearing and keeping the word in general. The former are designated as "collects for the day" or "special"; the latter as "standing collects" or "general".

At first, collects changed only with the change of seasons in the Church-year; subsequently, notably since the 17th century, separate collects were provided not only for each Gospel of the lectionary, but for every epistolary lesson as well. Many of these forms date back to the 5th and 6th centuries; and the collection to choose from is very great. Whilst they differ somewhat in the way they begin, they almost always close with the words, "in the name of Jesus, to whom with Thee and the Holy Ghost be honor and praise — — — for ever and ever. Amen!"

To the writer, their place *before* the lections seems unnatural. Based on the latter, they should follow the lessons. Besides, many are so definite in their reference to the fact of the day that they do duty rather as heralds than as prayers. This is all the more the case where standing Introits are used; and the fact of the day has, therefore, in no way been announced. Even the special introits are in many cases but a poor preparation for the very pointed references of the collects.

5. *The Creed.* As a summary of revealed truth, the Apostles'* Creed supplements the truth or truths set forth in particular in the lessons and the sermon. As a summary statement of the Christian faith, it supplements and completes the congregation's confession of faith as contained in the other parts of the Service. From this point of view, its

*The old Lutheran K. OO.—with the exception, I believe, of Doeber's 1525 and of Bugenhagen's of the same year—prescribe the Nicene.

repetition* is a grateful acknowledgement of the good and gracious self-manifestation of the triune Godhead; and is thus an act of worship in praise of God and His entire work.

On Trinity Sunday it is customary to substitute either the Nicene or Athanasian Creed.

6. *Common Prayer.* Its chief characteristics are: supplication and intercession, thanksgiving and adoration addressed to God by the whole body of worshipers in behalf of all classes and conditions of men—with due regard to special requests and casual occurrences, to meet which room is formally provided for.

The first impulse to General Prayer is no doubt to be traced back to the Lord's Prayer and 1 Tim. 2, 1–4. The forms vary. The oldest is, of course, the Lord's Prayer itself. Then comes the Litany;† corrupted in the course of time, but purified by Luther. And then Luther's paraphrase of the Lord's Prayer as given in his *Deut. Messe*; and finally the more modern and commonly used form, ending with the Lord's Prayer. This latter is repeated in unison, or is—together with the prayer preceding it—made the congregation's own by the responsive Amen.

7. *Prayers of the Communion ritual.*

a) *The Praefatio.* In evident reference to the words, “*and He gave thanks,*” the Church, from the beginning, prefaced the communion act with a prayer of thanksgiving for divine grace, particularly of redemption. The order is: the Salutation, *The Lord be with you*; response, *And with thy spirit*; the *Sursum Corda*, and the response, *Habemus ad Dominum*; the *Gratias agamus Domino Deo nostro*; response, *Dignum et justum est*; then the minister again, *Vere dignum et justum est*—concluding with the *Praefatio quotidiana* or

* Either in concert, or through the appropriation of it by the triple Amen sung at the close of it by the whole congregation.

† In liturgical use as far back as A. D. 150, and placed between the sermon and the Communion.

Præf. de tempore, that is with special thanksgiving for the event celebrated on that particular day; and lastly, the *Sanctus*, based on Isa. 6, 3 and Mat. 21, 9. All these forms are, with slight variations, already found in the "*Liturgy of St. James*;" that is, in the 2nd cent.; and they are presumably derived by tradition from the Apostles themselves.

b) *The Lord's Prayer*, in its relation to the Sacrament, presents a debatable question. Certain is that it was not always used as a prayer of consecration, from the fact that it was sung after that act; moreover, that our Church conceives the consecration to take place preeminently through the words of Institution. At the same time, and in view of its all-comprehensive import and applicability, it does not appear why it should not be used—together with the words of Institution—to consecrate the elements;* and, also as a prayer that the Supper may be rightly administered and worthily partaken of.

c) *The Agnus Dei*, founded on John 1, 29, has been in liturgical use in some form since the 3rd century, if not longer; and since the fifth it has formed a part of the communion Service.** "And especially is the Agnus, more than any other hymn, adapted in extraordinary measure to the Sacrament; so clearly does it sing and ring out in praise of Christ that He has borne our sins; and thus with a few forcible yet beautiful words it urges upon us the remembrance of Him." *Luther*.—The hymn, *O Lamm Gottes unschuldig*, by *Nic. Decius*, is a further amplification of the same text. The Agnus forms a part of the consecration act.

**Urbain Regius*, Dr., in K. O. of Hannover, says: "*St. Gregory* writes—*Regest. VIII, Ep. 63, ad Joh. Episc. Syracusum*—that the Apostles' way of celebrating the mass and of consecrating it, was, that in their consecration they prayed nothing but the Lord's Prayer We thus see that the Mass as celebrated by the Apostles was a very fine, short and pure ceremony, using with it nothing but the Words of Christ or of Institution and the Lord's Prayer."

**Formerly, during the Distribution; now, with the Consecration.

d. *The post-Communion forms* are: first, the *Nunc Dimittis*, Luke 2, 29, introduced from the Church of the East, and in use since the Reformation; and secondly, the thanksgiving prayer: “Almighty God, our heavenly Father, we most heartily thank Thee, that Thou hast again vouchsafed to feed us”, etc., introduced by Luther in his *Deutsche Messe*. It is also called the closing collect.

8. *The Amen*, as a response, is a *consensio* by which the congregation makes the words of the person officiating its own.

§ 39.

Under the head of Sentences we comprise the Introits, Intonations, Salutations, Responses, and many other elements employed to fill, to round, and thus to complete and beautify the Order.

1. *The Introits*. In the Ancient Church the Service was opened with the singing of a psalm entire. Later on, to abbreviate the Service and render it more concise in thought, portions of psalms were substituted for the whole. Finally, and with the development of the Church-year to account for it, single verses—many of them from the psalms—or parts or admixtures of verses from the Scriptures generally, were selected to express the idea of the day, and these in course of time became fixed. From this it is seen at once that the Introit, as it is called, is designed to sound the keynote, so to speak, of the thought that is to govern the service of the day. It is the cry of the herald announcing the particular fact to be celebrated and the truth to be proclaimed. Every Sunday has an Introit of its own; and some, especially the festival days, have a number of them. Brief as they are, they are exceedingly rich in thought, and many of them quite beautiful in expression. *Kliefoth* says: “By means of the Introit, the choir—and this the representative not of the congregation

but of the heavenly host which on the plains of Bethlehem proclaimed peace on earth—announces to the congregation the Deed and the Word, the Gift and the Grace of the day.” Ursprüngl. Gottesd. D. der Luth. K. p. 150. On account of their pure Scriptural character they were retained by the Church of the Reformation; and according to most of the old Lutheran K. O. the rule is: the service begins with the Introit of the day.

There is, however, no uniformity on this point. Some Liturgies prescribe a hymn*, to be sung by the congregation; others, some standing introit, such as the simple Invocation, “In the name of the Father** . . .” others, the Adjutorium, Ps. 124, 8, “Our help is in the name of the Lord,” etc; and still others, “The Lord is in His holy temple,” etc. an extension and composite of Habak. 2, 20 and of the Invocation.

Introits are therefore either *general* or *specific*. In most, if not in all, of the Orders when the former are used, the latter are placed immediately before the Collect of the day. According to this scheme, the Service is invariable for all the days of the year, including the festivals, until the special Introit so placed is reached.

2. The old-church conception of worship as an *action participated in by all in abundant measure*, realized itself quite naturally and happily by means of the responsive method and its accessories. To this end the already existing divisions of the priest, the ministrants, the lector, the people and the choir were made available; and in addition, the congregation itself was at times separated into parts for interaction. In deference to art, the parts were rendered, some in full and others in hypophonic song.

With this idea of the Service in view, we can readily

*Luther's Messe: Im Anfang singen wir ein geistl. Lied oder einen deutschen Psalm.

**Strasburg and Erfurth K. O. 1525 and many modern Orders.

understand how simple words and phrases came to have a place in it, some as elementary parts, others as links of such parts. As still in use, the following are mentioned.

a) Following the absolution:* the *Intonations*, "Glory be to God on High", or, "Praise the Lord, praise ye the name of the Lord" on the part of the minister; and as *Response*, the Gloria in Excelsis—literal or enlarged and versified—or the 103. Psalm, on the part of the congregation in praise of Divine mercy and in thanks for forgiveness.

b) As introductory (to parts, usually) to the Lections; the *Salutation*, "The Lord be with you" (*Dominus Vobiscum*),** and the Salutation in return, "And with thy spirit." This mutual salutation comes down to us from the oldest liturgies; it took place between the lector and the hearers of the Word.

c) Following the Epistle: either a versicle called *Graduale*†, a hymn‡, the simple *Hallelujah* or, as is most general among us, John 17, 17, "Sanctify us, O Lord, in Thy truth . . .", sung by the congregation; and upon hearing the Gospel the *Laus Tibi Christi*, rendered either, "Praise be to Thee, O Christ", or, "O Lord".

d) The *Hallelujah*—found in O. T. Scripture from Ps. 104 on, and Apoc. 19—is coupled with the special Introits and Graduals throughout the year, excepting the Passion season; which order, however, the Greek Church reverses. It is a most appropriate expression of holy joy; the very sound of it delights both ear and heart.

* I. e. in later liturgies.

** Another form, "Peace be with you."

† So called, it is thought, because during its singing the deacon (or priest) ascended the *Ambon*. Graduals are versicles chiefly adapted from the Psalms, are formed after the manner of Introits, and many of them may be used as such.

‡ Luther, in his Form. Missae, prescribes the Gradual with Hal.; but in his *Meßſe*, „*Nun bitten wir den H. Geist*", or some other suitable hymn.

e) Here follow the *Sursum Corda* with its antiphon of the *Praefatio* to the communion act, and common to all Orders from the earliest time on. See above §, 38, 7, a.

f) In the post-communion act we have: first, the Versicle, Ps. 106, 1 intoned by the minister, "*O give thanks unto the Lord, for He is good,*" with the answer by the congregation, "*And His mercy endureth forever*"; whereupon the *Benedicamus Domino* or prayer of thanksgiving already noticed in the preceding section. Secondly, the *Benedicite*, formed of Ps. 72, 18. 19 thus: Minister, "Blessed be the name of the Lord"; congregation, "From now, henceforth, and forever."

g) "Inasmuch as the Church (of ante-Reformation times) in accordance with tradition considered it inappropriate to sing the Hallelujah during the season of Lent, verses from the Psalms were used instead, which latter were, on account of their drawn out melodies, called *Tracts*. With the further development of the idea of the Church-year, other additions were made to both the Hallelujah and the Tracts, which on account of their free wording were called *Proses*. And when finally the German love of song secured the control of the liturgy, it changed these Proses into hymns, which, because in their churchly use they followed the Hallelujah, were known as *Sequences* . . ." *Kliefoth Gottesd. D. der Luth. R.* p. 156.

h) *Suspiria*, such as the simple *Kyrie eleison*, are used somewhat in the nature of the *consensio*, and repeated by the congregation at the close of every separate supplication. They are quite frequent in the "*Lit. of St. James*;" (as also in that of the Established Church of England). Other *Suspiria* are: "Good Lord, deliver us!" "Hear us, good Lord!" "Take not thine Holy Spirit from us!"

2) ACTS OF BENEDICTION.

Benediction in some shape or form pervades all Gospel ministrations, and we have met with separate single acts of it before this. The subject as now introduced is benediction in the full form of a service with specific bearings.

There are stages and stations along the way heavenward so momentous that when these are reached by her members, the Church is constrained in some formal way to take account of the event. Among the more prominent occurrences of this sort, we reckon: the entrance on some high vocation of life, and which has led to ceremonies of inauguration; the departure on some important and perilous mission; colonial emigration, partly in view of missionary work; the going forth to battle in defense of one's country; the contracting of marriage; and lastly, the interment of the dead.

On these and on many other life-relations the Church touches either in a general or a specified way in her stated intercessions; but there are two of them so common and at the same time of a nature so decisive in their influence on the lives of her members and her own life, that in consequence the Church has from time immemorial singled them out as objects of special service; namely, marriage and burial. To these therefore we confine ourselves.

A) MARRIAGE.

§ 40.

Marriage is a divine institution belonging within the sphere of nature and reason; or, in other words, generically it is a natural relation, and as such it is for its regulation subject to the civil jurisdiction of men.

1. It is necessary to call attention to the facts set forth in this proposition in order to see clearly what the Church and her ministers have to do with the subject. As a divine institution it is of the same class with another appointment of God that pertains primarily to the affairs of this earth, to-wit, the power of government. (Gen. 1, 26–28. Matt. 22, 30.) In essence, therefore, marriage is simply a union of man and woman; more particularly a union between them of a specific physico-psychical kind, and nothing more. If such a union is at the same time a sanctified one, this its godly character is an accident and not an essential constituent. Were it otherwise, then would the marriage of heathens be no marriage at all—a judgment entirely foreign to Scripture.

Natural fitness and the principle of monogamy assumed, marriage is contracted by mutual consent, and is effected at the time fixed for it by that consent and by its public reiteration. Betrothal, therefore, in so far as it fixes upon the future, is not the consummation of marriage but the promise of it. Both the promise (*sponsalia de futuro*) and the efficient consent (*sponsalia de praesenti*) by which the union is actually executed, depend for their character of lawfulness on the ordinances of God and of the State; and the contracting parties are accountable to both of these authorities.

Whether a union entered into in contravention to divine and to human laws is a marriage notwithstanding, is to be de-

terminated by the nature of the law or laws set aside; if these are laws on essence, there is no marriage; if laws on accidental qualities merely, then there is a marriage, but one of a sinful character.

2. Since the marriage can be, and be lawful in every way, without let or hindrance by the Church, it may be asked what the latter has to do with it. The answer is, Much in every way. In the first place, the State is accustomed to delegate to her the authority to execute the act; in the second place, she is charged of God to see to it, by means and methods peculiar to her, that obedience be rendered to God and to Caesar in all things, marriage included; and in the third place, the holy estate of matrimony being the common seminary wherein the citizens of State and Church are brought up, she can under no circumstances assume toward it an attitude of indifference and inaction.

It thus appears that when a minister performs a marriage ceremony, he acts in a double capacity; to wit, as the servant of the State and of the Church. In his former position he joins the persons and introduces them into the conjugal relation*; and acting for and in behalf of the State, he secures to the bond effected by him the property of public validity and the claim to public recognition. What he does in his latter position, is reserved for the next section to tell us.

* In full accord with this view of the transaction it will be found that in the earliest days of the Christian Church the matter of regulating marriage and its execution was entirely in the hands of the civil authorities—the Church interfering only in the case of her own members where these acted in defiance of God's law on the subject.

Benediction ceremonies were indeed introduced quite early, but the validity of the marriage itself was not considered dependent on it. See Kurtz' Ch. Hist. § 36, 1. Pope Alexander III. (12 cent.), the father of the inquisition, is said to have first claimed the jurisdiction over marriage for the Church.

§ 41.

The solemnization of a marriage by her minister signifies that the Church he serves holds marriage to be honorable withal; then, that she recognizes the union then and there openly contracted to be a lawful one, that she pronounces on it the divine blessing and invokes the Lord to prosper it.

1. Respecting this estate in its general aspect there is urgent need that its supreme sanctity be set forth again and again. God in His benign providence would have marriage to be a holy and a happy affair; but happy it shall be, and can be, only in so far as it is holy. It is not meant to be what some would have and some do make it—not a comedy, and not a tragedy. If then, as is frequently the case, it turns out to be an intolerable burden, in not a few instances the cause of it is that the sufferers have thoughtlessly mistaken it for a state of pleasantries and play, and with this view of it rushed into it with all the recklessness of players. Others again hold it in low esteem on the ground that certain animal appetites derive gratification from it—and, it may be, covet it all the more on this very account. These are ignorant or forgetful of the fact that these appetites, being implanted by the Creator, are sacred; and then, that their gratification is by no means the whole of marriage and of its real end.

Now against these and other pernicious views and the misdoings they lead to, the Church enters her earnest protest. She solemnly declares the plain teaching of the Word that marriage is of God, that He will bless its use and avenge its abuse. She moreover points to the significant fact of her Lord's personal presence at a marriage feast in Cana of Galilee; then, that marriage is a symbol of His own union with the Church at large and with the believing soul in particular; and she thus in every way endeavors to impress people with a sense of the entire sacredness of the bond.

Remark. The minister should be very careful that at no time and place by any word and act of his he counteract the influence of godly teaching on this subject. He should be the last man in the world to make himself blameable in this respect. Marriage is far from being child's-play; is in short an affair altogether too serious to constitute a subject for doubtful jesting.

2. It is a matter of heartfelt congratulation that in the land we live in the laws on marriage accord with the laws of God as much as they do. Nevertheless, on some few even essential points human pronouncements run counter to the divine will. This is notably the case in our legislation and still more in the rulings of our courts on what constitutes a legitimate ground for divorce! on a question, therefore, which implies the other, to-wit, who have the right to enter or re-enter the state of matrimony. It is not the place here to investigate at what point or points the will of God and the divergent enactments of our civil authorities become contradictory as touching the subject; the fact of it given, however, and recognized as such, there can be no doubt about the course the Church and her ministers should pursue in the case. It is plain that Christians cannot avail themselves of a government license in any matter declared unlawful by their Lord. Acts 5, 29. If then a person is about to act contrary to this rule, pleading in excuse of it the license of men against the laws of God, it becomes the duty of Christians to prevent him if they can; at all events, they dare not in any way connive at or abet him in his sin. We thus arrive at the conclusion that, in the matter of marriage, *the authorization issued by the State is to the Church and her ministers not an all-sufficient credential to act on.* True, such a paper exempts from liability of prosecution on the part of the human magistrate, but not from accountability before the higher forum of conscience and of God.

By the performance of the ceremony the minister—and the Church through him—bears testimony to the entire lawfulness of the marriage then and there taking place. It may imply more than this—a personal and general approval of its expediency for example—; be that as it may, the testimony of its lawfulness is invariably given since it is the basal assumption on which the act is performed. Unless then there be unfaithfulness on the part of the minister, the first benefit the parties served derive from his offices is the Church's assurance that their union is a lawful one before God as well as before men. To persons fearing God and who would not knowingly trespass, such an assurance—especially under certain circumstances—is a great comfort. Not in any way to impair this feature peculiar to the churchly marriage act, every faithful minister will have made sure that when he states that “no impediments have been shown” what he says is true also to the best of his knowledge; that is, that really there are no impediments on scriptural grounds and such as are readily discovered where the effort is made to do so.

3. When it was stated in connection with the preceding section that the minister executes the marriage as the servant of the State, this is true only of the functions essential to the act, not of their form nor of those other parts that are accessory to them. The minister says and does more than the township squire: he pronounces the parties consenting together in holy wedlock “man and wife *in the name of the Father and of the Son and of the Holy Ghost.*” By this addition to it, the execution formula, otherwise and without it a civil act only, becomes a distinctively Christian act. Observe however that we are speaking of what the minister does, and not of what takes place on the side of the persons then and there joined as man and wife. This discrimination is necessary lest we burden the conscience of those Christians who—no minister of the Gospel being

within their reach—are forced to content themselves with the offices of a civil magistrate. Such offices though not Christian can not nor do they in any way hinder Christians on their own part from entering wedded life as becomes them, that is, in the name of the triune God.

4. The leading characteristic of the churchly marriage rite is its feature of benediction. To this expression is already given symbolically by the laying on of hands that accompanies the act of execution; then, by prayer and intercession; and lastly, by blessing directly in words of either the Old or New Testament benediction, or in forms of similar import.

When persons are joined in marriage in the name of the Father and of the Son and of the Holy Ghost, it signifies that the triune God Himself unites them; but that is not all; for His name being one of grace as well as of power in all acts benign—and to this class of acts Christian marriage belongs—, grace is invariably added to whatever is brought forth by the naming of His name. Viewed in this light, persons may be sure that when God unites them He at the same time extends to them His favor in such measure as is needed to make their married life a holy and happy one. The only pity is that so few believe aright, i. e. recognize, covet and lay hold of what is thus proffered them.

That the blessings held out to them may be accepted and the good and gracious purposes of God be accomplished, the Church through her minister adds her prayers to the act; and these prayers being efficacious by virtue of divine promise and the merits of Christ, her intercessions in effect become benedictions. To prove them such, nothing more is needed than open hearts and hands to receive the bounty which the good Father is pleased to attach to them as the best of all marriage portions to such as are His children.

Remark. When members of a congregation for any reason whatsoever reject the offices of its pastor, the slight

is on the congregation or Church whose servant or minister he is; and whether that is clear to them or not, their behavior implies that they do not want the blessing of God as through their own Church's ministration or intercession. The greater harm of it is, of course, to themselves; but it is the minister's business to see to it by timely instruction that if some of his people will thus sin against themselves, their Church and their God, they are fully aware of what they are doing.

5. As regards the formulary of solemnization it may suffice to state, after what has been said, that its essentials are: *a*) the consent, in answer to the question, Do you take, etc.; *b*) the vow, in answer to the question, Will you honor, love, etc.; and *c*) the executive confirmation, I pronounce that they are man and wife, etc.

The marriage ring is a symbol of the indissoluble nature of the bonds; also of obligation, so that the exchange of rings denotes the mutual assumption of conjugal duties.

B) THE BURIAL OF THE DEAD.

§ 42.

By the burial of her dead the Church bears witness to the goodness of God's providence made manifest in their departure, celebrates their translation from the Church militant to the Church triumphant, and commits their bodies to the rest of the grave in the hope of a glorious resurrection.

1. "In the sweat of thy brow shalt thou eat bread, till thou return unto the ground; for dust thou art, and unto dust shalt thou return." Gen. 3, 19. Thus read the closing words of the curse denounced on fallen man; and were there not going before and mingled with them words of promise—v. 18—and of a promise of such superabounding grace and virtue that the curse is by it turned into a blessing, then were death an object of dread and lamentation only, and not

an occasion for Christian thanksgiving and benediction. If then, in given cases, the Church considers it meet and right to mark this same dispensation of Providence with benedictive solemnities, she does so because, in the case before her, death is become a real and thankworthy good. Her assurance of the propriety of this act is based, first, on the fact that the Lord Jesus is the resurrection and the life to all that believe on Him, and, secondly, on the evidence she has that the deceased was a person who so believed and believed unto the end. Forasmuch as by the death of His Son sin and death are abolished and life and immortality are brought to light by His resurrection, "the death of His saints is precious in the sight of the Lord", Ps. 116, 15; and "Blessed are the dead which die in the Lord." Rev. 14, 13. Note well, "the dead which die in the Lord", and these only; for "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3, 36.

2. To a Christian burial service, because it abounds in expressions of grateful and joyous hope, only the Christian dead are entitled. Be it admitted that under certain circumstances ministers of the Church have duties to perform that come to them by the death of the unbelieving, such duties however can come to them only in their capacity of pastors and preachers to the living, never as Christian liturgists performing at the graves of the Christian dead. If then by reason of one or the other function of their office they minister at the funeral of the world's dead, they must in faithfulness to their sacred trust do so without the liturgy, lest violence be done to the truth of God and false hopes be awakened in the hearts of men.

This thing of adapting the Church's forms to suit the occasion by suppressing a word here and a phrase there is a most iniquitous practice every way one looks at it. It is the subterfuge of cowards who would serve God, yet on no

account at the risk of incurring the ill will of men; moreover, it is taking unwarranted liberty with the entrusted offices of the Church; and, worst of all, it impresses the unsophisticated witness of the ceremony with the ruinous notion that death atones all wrongs, wipes out all differences, puts the worldly-minded on a level with the believer and affords to all men an equal chance of a happy beyond. No great power of discernment is needed to discover that this same fallacy has become the unwritten creed thousands of people live and die and go down to perdition by nowadays. And in the face of it, is it not high time that we observe with greater care and clearer conscience the distinction between believers and unbelievers living or dead? To me it seems that the day is more than come when in the matter before us the servants should show the courage of their Master and, as occasion offers, boldly declare, "Let the dead bury their dead!"

3. Although it cannot be denied that the mode of disposing of the dead belongs to the sphere of things merely neutral, nevertheless there are weighty reasons why Christians should adhere to the custom of interment.

In the first place, from such passages as Gen. 3, 19 and 15, 14 it is clear that God Himself points to burial as a proper disposition of the bodies of the dead; and though neither passage can be said to have the force of a commandment, still it is certain that the grave or the sepulchre have been considered the most appropriate resting place for the dead by the Church of all times. Among God's people burning was a rare exception, and appears to have been resorted to under extraordinary circumstances only, as for example in the case of king Saul. 1 Sam. 31, 11-13. On the score of custom it may be said that burial is "Christian," cremation is "heathenish"; besides, the former is in keeping with the resurrection idea, the latter is not.

In the second place, the language and symbolism of all Scripture appertaining to this and other subjects are built up on the idea of burial. To begin with, there are the words of the Lord to Abraham, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Gen. 15, 14. Then the words of Eliphaz the Temanite to Job, "Thou shalt come to thy grave in full age, like as a shock of corn cometh in in full season," Job 5, 26; and c. 19, 26, 27, the triumphant song of this godly sufferer," "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Passing over to the New Testament we have, first, the beautiful figure of our Lord, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" John 12, 24; and then this same figure taken up again by Paul 1 Cor. 15, 35 sq. Moreover, and one of a different sort, "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we," etc. Rom. 6, 4 sq. So also the symbolism of rest is associated with the grave, Heb. 4, 10 and Rev. 14, 13. Now as is the language of Scripture so, as a matter of course, is the language of the Church's hymnological, liturgical and devotional literature generally built up on the same idea so far as they have reference to the dead and their resurrection; but doing away with burial as a fact, would necessarily deprive its figurative feature of its vividness and force.

In the third place, thus far at least no good reason has been forthcoming why we should rather burn our dead than bury them. The sentimental twittle about the horrors of burying somebody alive, about spreading disease and death, and then of reducing the costs, etc., is at bottom only so much empty twaddle. And lastly, who as a rule are the advocates

of cremation? are they not the open enemies of the Christian faith, the very persons who ridicule the very thought of a future life in the body of this earth? This fact taken together with the other, to-wit, that the heathens as a rule burn their dead is, I freely confess it, enough to make one suspicious with regard to the whole movement.

4. To the question why the Church should add her offices to obsequies otherwise so earthly in their kind, it may be answered that she owes it to the bereaved, to the departed, and to herself to do so. To the bereaved because on such occasions they have need of spiritual consolation and support; to the departed, because he or she is her own dead, a member of the Church has closed his earthly career; and to herself, because of the opportunities offered her at such times to advance the work she is engaged in, soul-saving.

5. If we take up for consideration the content of the burial service in the order of the reasons just assigned for it, we shall find that the Church first of all gives utterance to her unshaken confidence in the fatherly goodness of Divine Providence, whether this be plainly discernible to her or not. She knows that the Lord loves His people, that the lives of His saints are in His hands, and that the measure of their days is meted out to them by Him without whose will not a sparrow falls from the roof. She knows moreover "that all things work together for good to them that love God, to them who are the called according to His purpose." This is her philosophy of life: true, not one of light, but one of faith, yet one of faith on the most sure word of God. Accordingly when death puts in his appearance among her children, he is to the Church an angel sent of God to carry them to their heavenly home; and to this her assurance she gives voice in the solemn acclaim, "*The Lord gave, the Lord hath taken away; blessed be the name of the Lord!*"

There is throughout all these truths as addressed to the living to comfort and cheer them an implicit reference to the dead; and to speak of one as a child and heir of God is the greatest thing that can be said in praise of mortal man; for what more can we ever be or want to be than children of God created in Christ Jesus? In addition to this however honor is done by the Church to her dead through the presence of her members and their kindly offices as also through the pastor and his ministrations. In a word, it is the Church herself that buries her dead, and thus the part she takes in the funeral is to be interpreted. When one of her members has died in the Lord she celebrates the event which to her means that another of her number has run the race, kept the faith, fought to the end its fight and is now crowned. Besides, fully assured that the body shall some day be revived and share in the glory that is come to the soul, she lovingly deposits the remains in the lap of mother earth with the prayerful hope that there they may rest undisturbed till Christ shall bid them rise to life; and it is unto this rest that she pronounces words of blessing* on the lifeless body as it is lowered into the grave.

Finally, whilst the fact that every instance of mortality affords special opportunities for bringing souls to Christ, or

* Dr. W. Otto in his *Prakt. Theologie* § 265, remarks that whilst the consecration of the corpse is generally considered permissible, some are opposed to it, and mentions as belonging to the latter *Harms, Ebrard* and *Kliefoth*. If the opposition is directed against the Old and New Testament benediction, it is certainly well founded, for these confer grace intended for man and not for his mortal remains. On the other hand, why it should be considered inappropriate to consecrate the body of Christians unto the rest of the grave and a glorious resurrection from it, is difficult to understand. Whether we eat or drink or whatsoever we do, we do it in the name of God; and as we ask Him to bless our meat and drink, so can we ask Him to bless us in our bodies living or dead. (The Benediction closing the services at the grave is pronounced on the congregation.)

for establishing them in His saving grace, is a matter that is taken account of chiefly in the address or sermon, a good liturgy by no means ignores it. Brief as the services are at the house and at the grave, the truths proclaimed are so momentous and opportune withal that they cannot fail to carry a blessing to the hearts of those that hear them—and this, it may be, all the more because the words are few.

PART III.

CONSTRUCTIVE LAWS.

Under this heading it is proposed, in the first place, to institute a special inquiry into the principal laws that govern the construction of an Order of Service; and, in the second place, to show from some standard forms how far these laws have been realized throughout the Church at large.

I. THE THEORY OF CONSTRUCTION.

§ 43.

Construction consists in the selection, the adjustment and adaptation of the given Material, and in the disposition of it into an Order of Service.

1. The task now before us is somewhat analogous to that of a naturalist studying the composition and structure of a specimen plant for the purpose not so much of production as of obtaining an insight into its characteristics, of judgment upon its merits, of critical distinction, and, it may be, of its improvement. I resort to the figure preferably of a naturalist, and to him employed, as stated, for several reasons. In the first place, Divine Service, as we have seen, is an expression of life; and here I wish to call attention to the fact that also in the building up of its expressions into an orderly whole this same life exerts a formative influence; so that Construction, in this case, is in part at least a living process and not an act merely of labored invention or reflection. An order of Service, if a mere scheme, lacks the

property of naturalness essential to it and by which alone it can commend itself to the finer instincts of the soul.

In the second place, by our study of this subject we do not aim to acquire an art which we might wish to practice in the creation of new forms of worship in place of the old. The ties that bind us to the Church of the past and our appreciation of the treasures she has handed down to us, are reason enough to put down every thought of the kind, should any arise. Moreover, every such attempt would be sure to prove itself abortive; and to make it would be to become fool-fellow of the scientist who, puffed up by his knowledge of a plant, throws it away in the conceit that he shall be able to create another and better in its place.

In the third place: our aim in the present inquiry, as it thus shapes itself, is, to ascertain why just this material and no other has been selected, why it is placed just as it is, and how it links in with what goes before and with what follows it, and lastly, why certain parts of the body so built up are subject to periodic changes and what determines the nature of the latter.

2. The fact that from this point of view Construction presents itself to us not so much as an art to be practiced as a process, self-developing and with a plentiful yield of fruit already matured, by no means renders useless the knowledge we may gain of it. On the contrary, such knowledge is indispensable if we desire to form an intelligent estimate of the divergent modes of worship in vogue throughout the Churches, reject what is spurious, approve what is genuine, supply defects, wisely build up, and—most important of all—to worship with understanding in the way we have seen fit to adopt for ourselves, and to teach others to do the same.

§ 44.

Construction is based on laws that are derived from the nature and purpose of the Divine Service built up by it. To conceive and judge aright of the former, a correct understanding of the latter is indispensable.

There is no order anywhere and of any kind without some causative or regulative law or laws back of it, and that account for its existence and quality. The truth of this is so plain that the time spent in its proof is so much time wasted. It follows that to ascertain these laws we must look for them in the object they would serve, and in the product they have worked out in order to it. Applied to Orders of Divine Service, this is all the more true because—as has been shown—they are not the devices of a single mind and life-time, but growths issuing from and nourished by the lives of countless thousands and during the lapse of many generations. But this latter leads us to the further fact, that we shall hardly succeed in our discovery and correct interpretation of the laws that govern the several Orders unless we consult the faith of those who have built them up, and especially make particular and critical inquiry into the conception they had of Divine Service itself and apart from its arrangement. Knowledge of distinctive doctrine in general and of the distinctive notions on the constituent elements of Divine Service in particular is prerequisite to a clear insight into the Orders shaped by them.

§ 45.

Divine Service considered as being, in its inmost nature, an intercommunion of God and God's people—and such communion evangelically qualified—is the one and only true conception of it.

1. It may be safely asserted that on the generic nature of Divine Service, namely as being a Divine human inter-

communion of some sort, all religions are agreed. Nevertheless, it may not be found amiss to state in outline what may be said in explanation and support of this view.

a) From the side of God—it is an axiomatic truth that in all His works and ways with reference to humanity, He seeks His own glory in and through the salvation of men. To accomplish the end, of necessity all His ways are ways of mercy, and all His works the works of mercy; for man is sinful, and on grounds of justice alone he could be dealt with in terms only of burning wrath. Since then the attitude of God toward men is throughout one of mercy, and since in consequence all His thoughts earthward are at all times and in all places turned into so many benefactions and gifts for those whose grateful adoration He would win—and does both win and receive—how much more must such communion and communication take place when and wherever God and His people meet, as it were, face to face as is the case in Divine Service. We may be sure that on such an occasion neither will come, or go away again, empty of heart and hand.

b) From the side of Man—and as deduced from his spiritual longings and impulses, the argument leads to the same conclusion. He seeks his happiness, and if he would seek it truly he would look for it to God, and having found it, to the God of his salvation he will give the praise. His search for happiness he means to prosecute in whatever he undertakes, but at no time and place is he intent on it with such singleness of heart as when engaged in Divine Service. It is therefore but natural that the worshiper should conceive of this rite as an act in which he both gives and takes—and so far he is not mistaken. So far, I say, for whether he is right in anything beyond what these words say, *depends on the view he takes of the gifts and of the motives and means of their bestowal and acceptance on both the side of God and his own.*

2. As regards the specific nature of the communion of person and gifts taking place in Divine Service, there are irreconcilable differences in part of a very radical sort; and the same is true even to a greater extent as to the means of communication. But before we take up their discussion we deem it necessary to substantiate more definitely the terms *sacramental* and *sacrificial*—terms we have already made free use of, but not for purposes so critical of opposing opinions, to whose exposure we shall use these now.

With us, these terms have symbolic import and authority. On the question, What a sacrifice is, and how many kinds there are, the *Apology* says:

“Theologians are rightly accustomed to distinguish between a sacrament and a sacrifice. Therefore, let the genus comprehending both of these be either a ceremony or a sacred work. A sacrament is a ceremony or work in which God presents to us that which the divine promise annexed to the ceremony offers, as baptism is a work, not which we offer to God, but in which God baptizes us, *i. e.* a minister in the place of God; and God here offers and presents the remission of sins, etc., according to the promise (Mark 16, 16): ‘He that believeth and is baptized shall be saved.’ A sacrifice, on the contrary, is a ceremony or work which we render God in order to afford Him honor. Moreover the proximate species of sacrifice are two, and there are no more. One is the *propitiatory* sacrifice, *i. e.* a work which makes satisfaction for guilt and punishment, *i. e.* one that reconciles God, or appeases God’s wrath, or which merits the remission of sins for others. Another species is the *eucharistic* sacrifice, which does not merit the remission of sins or reconciliation, but is rendered by those who have been reconciled, in order that we may return thanks or return gratitude for the remission of sin that has been received. * * * But in fact there has been only one propitiatory sacrifice in the world, viz.: the death of Christ,

as the Epistle to the Hebrews teaches, which says (10:4): 'It is not possible that the blood of bulls and of goats should take away sins.' And a little after, of the will of Christ, v. 10: 'By the which will we are sanctified by the offering of the body of Jesus Christ once for all.' * * * Now the rest are eucharistic sacrifices, which are called sacrifices of praise (Lev. 3, 1 sq; 7, 11 sq; Ps. 56, 12 sq.), viz.: the preaching of the Gospel, faith, prayer, thanksgiving, confession, the afflictions of saints, yea, all good works of saints. These sacrifices are not satisfactions for those making them, or applicable on behalf of others, so as to merit for them *ex opere operato* the remission of sin or reconciliation. And such are the sacrifices of the New Test., as Peter teaches, 1 Ep. 2, 5." *Article, The Mass.* Jac. Ed. p. 261 sq.*

I have quoted somewhat fully because, while defining the distinctive character of the *sacramental* and the *sacraficial*, the words set forth at the same time what must be the fundamental character and what the content, divine and human, of every true Order of Worship. It needs only to be added here that all the substances we offer to God are offered Him as by children who themselves with all they have are already His; so that really our "giving" simply consists in our grateful realization and acknowledgement of this fact. There can be no thought of offering anything to God that is not His already, Ps. 50 and Luke 17, 10; and therefore no thought of merit.

Moreover, the definition here given of the sacramental is wide enough to include the Word; and herein lies the extension of the term as used especially among liturgiologists. And to this there can be no reasonable objection; for, as *Chemnitz* says, "God, in those things which pertain to our salvation, is pleased to treat with us through certain means;

* On the subject in hand, this whole article is worthy of the closest perusal.

He Himself has ordained this use of them, and instituted the Word of Gospel promise, which" (i. e. this One means) "sometimes is proposed to us *absolutely by itself or nakedly* and sometimes *clothed or made visible* by certain rites or sacraments appointed by Him." *Schmid's Dogm. H. and J. Ed. p. 525 sq.* In substance, therefore, there is but one means of grace, though formally there are two species, the *audible* and the *visible*. See *Apol. Conf. VII, 5* and *1 c.*

3. Now a common liturgy for the use of the three grand divisions of the Church is simply impossible because they differ fundamentally in their notion of the sacramental and the sacrificial, if not as to their nature, then as to the means of their communication, or as to both. Lutherans and Reformed agree, in the main on the question of their nature, but radically diverge on the question of means; whilst the Romish, and her sister Church, the Greek, stand opposed to Protestantism in every respect.

a) The Romish view corrupts the sacramental into the sacrificial; and contrarywise, exalts the sacrificial—much of which is of her own devising—into what she claims to be sacramental. There is little, even of God's own appointment and bestowal, that she lets stand intact. For the authority of His Word she has substituted her own, or rather that of one man, the pope. In the little preaching she does do under the stress of circumstances, she makes more of herself than of the Head of the Church; and she entertains her people with the legends of the saints much oftener than she tells them the story of Jesus. The atoning self-sacrifice of Christ, as she will have it, avails for original sin in particular, and for the actual only in so far as it takes away the eternal punishment of sin in general; for so-called actual sin man—in part at least—himself must atone, either in person or by the mediation of others. Again, by the sacrament of baptism original sin and sins antedating the rite are completely washed away; howbeit the former is

held to be a privation of goodness only, and not a positive moral corruption of the entire human nature. The sacrament of the Lord's Supper is turned into a bloodless sacrifice by the mere offering of which the priest—for a consideration—makes atonement for the quick and the dead. The works and prayers of the saints are esteemed meritorious and declared expiatory for any one who chooses to avail himself of them. But mark you, to this "treasury of good works," said to be inexhaustible, the church holds the key. Finally, and in consequence of such teaching, the cultus of the Romish Church is in greater measure directed to the saints than to Him who alone is God and who will have His glory given to no other.

In view of this woeful confusion of the human and divine, and of the iniquitous exaltation of the former in derogation to the latter, a pure Service and a correct Order are entirely out of the question. The Mass of the Roman Catholic Church is a lying wonder of her own invention; she prizes it as her highest treasure; never wearies of its celebration; knows of no act so very holy, and at the same time so efficacious to appease God and to gain His favor. The consequence is that the mass and masses constitute her service—masses celebrated at all hours of day and night; and not infrequently a number of them at the same time and place, the priest of the more glib and flippant tongue outstripping his fellows. Severe as the judgment may seem, the bitter truth is that in the Romish mass we meet with a religious rite that finds not its base and debasing equal in heathendom.

b) The Lutheran Liturgy is built up partly in contradiction to, and partly in dependence on, the form then in vogue throughout the Western Church. Not so the Reformed; for whilst this Church joined the Lutheran in her negation of Romish perversions and abuses, in the work of restoration and building up she saw fit to follow ways of her

own. Led in part by an *ultra* and in part by a *pseudo* reformatory spirit, she rejected without discrimination the entire ritual of the prostitute mother church and devised what in many respects is but a sorry substitute for it. With reference to the sacraments, which according to the Lutheran faith are actual means of grace, and therefore considered elementary in the highest degree to the body of Divine Service, *Zwingli* writes: "I believe, yea I know, that the sacraments do not only not confer grace but do not even meditate it. . . . For as grace—and by this I mean atonement, forgiveness, and undeserved benefits—is wrought or given by the Divine Spirit, so this gift comes to the human spirit by itself and alone. Of a carrier or vehicle the Spirit has no need;* for He Himself is the Power of conveyance through which all things are borne and who (the Spirit) needs not be borne. Nor do we read anywhere in Holy Scripture that visible things, such as the sacraments are, determinately carry within themselves the Spirit; but rather, if ever things visible and the Spirit are carried conjointly, the power of conveyance was the Spirit and not the visible thing. . . . According to His good pleasure the Spirit is present already before the sacrament, and consequently grace

*Very true, but how false the deduction; for, first, what if the Spirit, who needs no vehicle, should yet be pleased to avail Himself of one for His own transference? and, secondly, what if such self-transference by sensible means were chosen in adaptation to the finite spirit He desires to enter and the inlet to whose abode is by way of the sensory encasing it?

According to *Zwingli's* mode of reasoning, which takes into account the subject acting in utter disregard of the object acted on, the inspired Word is likewise deprived of its office of mediating saving truth and grace. Strictly speaking, therefore, there are no means of grace; and what *we* hold to be such are, according to *Zwingli*, on the part of God only signs and testimonials of grace, and on the part of man who uses them they are eucharistic rites, and nothing more. Thus, of all the information the Scriptures give us on the *how* of the Spirit's coming there is left us *Zwingli's Scriptum est*: "The wind bloweth where it listeth."

is wrought and present before the sacrament is applied. From this then it follows that the sacraments *are given for open testimony of that grace which to every one is already present beforehand. “*Fidei Ratio. Vol. IV, p. 9. Opp. Ed. Schuler and Schulthess.* Then in the 18 of his *Sixty-seven Articles* he says of the Mass in particular: “That Christ, who offered Himself once for all, is to all eternity an endless sacrifice in payment for the sins of believers.† From which it is inferred‡ that the Mass is not a sacrifice, but a commemoration of the sacrifice, and a seal of the redemption effected through Christ.

It is true that Calvin and his school modified these crude notions of the Swiss in somewhat, but whether in much more than in phrase, is a debatable question. Be this as it may, toward a true conception of Divine Service but little advance was made; for, Calvin or Zwingli, there being no means of grace—unless the Word be allowed to be such—there can be no sacramental acts—unless it be the preaching of that Word. If not the whole, certain it is that according to the Reformed view by far the greater part of Divine Service is in its nature eucharistic. Men are the stewards of the mysteries of God, not when and so far as they have the office of the Word and sacraments committed unto them, but only in so far as they carry these mysteries in their own hearts whither the Holy Ghost has in some unknown way and without the use of means placed them. It is clear that from this point of view Divine Service can be nothing other than a personal exercise and manifestation of the grace received. And as to the Lord’s part in it: He is present potentially only and works too, though no man knows how.

† As a strict predestinarian he means only the elect.

‡ It were just as logical to say: “From which it is inferred that the Mass,” i. e. the Lord’s Supper, is a means through which that sacrifice offered once for all is now, together with its benefits, communicated unto us who partake thereof.

§ 46.

From the nature of the Service, properly understood, it follows that the acts of communion—of God with man and of man with God—shall appear in the Order: first, in due proportion; and secondly, each species in its proper place.

I. Also as worshipers we can be and do and have nothing good, except by the grace of God; and since this grace is supplied us only through the sacramental material, we conclude, in the first place, that the more a Service abounds in this, the stronger and richer the sacrificial becomes as the fruit thereof. This is not only a truth taught by Scripture and in full accord with spiritual law, but at the same time a fact borne out by history. Throughout all time, the church most prolific of eucharistic productions will always be found to be the church which, hungry and athirst after the quickening grace of God, made it the chief concern of life to satisfy herself from the source through the channels of the Word and Sacraments. A most striking example of this we have in the hymnology of the Lutheran Church as compared with that of the Reformed. Her scruples with regard to their propriety may, and does no doubt, in part account for the dearth of hymns; but the more satisfactory explanation will be found in the fact that in her undue emphasis of the subjective side of Christianity she has slighted the objective which is its source; and thus reaching out for the former over and above the latter, her hands have fallen short of both. “But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” 2 Cor. 9, 6. Applied to the subject in hand, this means: Let the sacramental—the preaching of the Word and the administration of the sacraments—abound, and there will be a rich yield of the sacrificial—joy of heart and joyous thanksgiving and praise. Another way there is not.

A second conclusion derived from the entire dependence of Christian life on Divine grace, is, that the sacramental and the sacrificial should be so arranged that the former, as a rule, precede the latter; moreover, that in the placing of the two together, the substance of the former be such as would beget, foster and bring to expression the substance of the latter. E. g. A plaintive cry in answer to a glad tiding is a palpable incongruity.

2. Admitting, as in truth we must, that in practice the Reformed Church makes room for the sacramental to a greater extent than on her own theory she must be unwilling to acknowledge,* yet can we not for a moment entertain the idea of a common liturgy of that Church and our own. The suggestion—actually carried out in union formularies—that the words and acts of both species be so formulated that Lutherans and Reformed can readily interpret them, each one to suit his faith, is a proposal in the highest degree disgraceful to the Christian character. Plausible as such a scheme may appear to some and smoothly as it might work in an age as liberal as in our own, nevertheless at bottom it is and in the end it amounts to a surrender of God's truth and to the extinction of our common sense of uprightness. Yet, sad to say, it is by this scheme that people professing to be some Lutherans, some Reformed and some who knows what, nowadays worship and commune together at the Lord's altar. Every man reads from the words what he is pleased to read into them; and whilst they partake of the same meat and drink, to some these elements are mere bread and wine, to others they are the communion of the Lord's body and blood—the same thing given to all, but to each one it is just what he will have it to be. Thus is a service intendedly rendered to holy God made to abound in all things, yet each one to every man's liking!

*The Word, wherever preached, will evince itself a means of grace, notwithstanding the fact that men deny its mediating character.

§ 47.

From its object of self-edification, both intensive and extensive, it follows that the catechetical and the missionary element should be given an adequate place in the Service.

I. The idealism which is fain to conceive of a body of worshipers as composed of Christians only, and of these as already all but perfect, may do very well in poetry; in practice, the stern reality of things forbids us to take account of it other than as an ideal conception of what should and some day—in the great beyond—will be. It is true, the ideal worshiper should ever be kept in view, also in the construction of the Service; and to make for him as its goal, the Service should always be somewhat in advance of him as he now is in order to draw him on; beyond this, however, we must be led by the condition of things as they are. In the light of what it should and might be faith, the mother virtue of God's people, is a weak, struggling light and power in the hearts of all of us; but "faith cometh by hearing, and hearing by the Word of God." The remedial method thus pointed out is clearly the *didactic* and not the *aesthetic* and *emotional* one,[†] and for its execution it points, first of all, to the sermon. Not exclusively, however, for there is no good reason why instruction should be confined to the pulpit, and why the entire Service should not be in preponderate measure and in its office to the young believers an instructive one. And this all the more, because the sermon does at times turn out to be a rather barren composition. When such is the case, what a satisfaction to know that the introits, the lessons, the collects and the hymns—all supplementary to the sermon—do in part make up for its defects. We must, therefore, repudiate the notion—characteristically Calvinistic—that the chief object of Divine Service should

[†] Of the Romish Church, and of many among the sects.

be the self-exercise and self-witness of the life wrought in the heart by the hidden demonstration of the Spirit; and whilst we do not deny this as one object of worship, we put above it, as the far more important one, the other: *to teach and to feed the people.*

2. From the other fact, viz.: that strangers to the faith attend the Services and may be won over to it, it is clear that, to some extent at least, their needs should be met in the selection of the matter, and their capacity of comprehension by the arrangement of it. This can well be done, and without violence to the canon: God's Service for God's People.

§ 48.

The Order of Service should conform, in reasonable measure, to the logic of God's truth, and to the laws of godly life.

1. The general line of thought in divine truth is, first, the Law, secondly, the Gospel. Then, and in particular: as to the Law,* first its requirements (elenctic use), and secondly its penalties and rewards (pedagogic use); and as to the Gospel, first the facts and secondly the doctrine. That in the arrangement of material, this sequence of truths should not be overlooked in any application of the Word, needs no proof.

2. Inasmuch as Divine Service aims at the planting, the propagation and the perfecting of the Christian life, it is clear that its material should be adjusted and arranged so as to be conducive to that life, and conformably to the several stages of its development; viz., knowledge of holy God, of sin and of the wrath of God; contrition, faith, love, hope, the works of love (paranetic use of the Law) and the joys of hope—here especially “the last things.”

* The order of its giving was: *a*) the natural or implanted; *b*) the primordial or first position, Gen 2, 17; *c*) the Sinaitic or revealed.

Remark: In illustration of this proposition, and as a dissuasion from gross disregard of it, I merely mention that, among other things, it is entirely out of place to follow up the loosing with the binding key in the Absolution; or in the lections to change the order of Law and Gospel; or to close a sermon with a malediction and that too with an Amen to it; or to give out toward the end of the service a hymn of strong legal import; etc., etc.

§ 49.

Since for their annual round of thought the Services depend on the Church-Year, the meaning of the day determines the variable content of the Order.

To the Church—yet not to her ministers—it is a matter of choice whether or not the idea of the Church-year shall be followed;* once adopted, however, its claims upon the Services become imperative. Recognizing this, the great historic churches falling in with the idea which thus presented itself, have all supplied themselves with an abundance of material to carry it out deservedly. The introits, lections, graduals, etc., are all given; the only thing the practical liturgist has to do is to use them as prescribed, and then, *conform to them also in his selection of the hymns*. In this, personal predilection is therefore not the ruling determinant. In the first place, the chief hymn or hymns for the day should be, at least predominantly, of an objective character, that is, such as recount the words and deeds of God, and not such as are filled up and overflow with the emotions of men. In the second place, it is unnecessary, yea, hardly desirable, that such hymns be literal amplifications of the lessons for the day or an epitome of the sermon on them; what must be required is, that their content

* Its rationale, merits, and what speaks for its observance, have been discussed in § 15.

be one that is in close affinity with the fact celebrated or with the truth extolled at that season of the year in general and on that day in particular.

§ 50.

Being an action of the congregation, the Service must be so constituted as readily to admit of a free and full participation in it by the whole body.

1. We mean here in great part an active participation as opposed to one that is passive and by proxy. Not such a one, therefore, as the Church of Rome allows the votaries of her shrine; for as though it were not enough that by her persistent adherence to the Latin tongue even an intelligent passive participation is rendered next to impossible,* she moreover proscriptively confines them to the beggarly portion of the *Kyrie* and the *Amen*. Nor such a one as is habitual in the greater part† of the Reformed Church, where the singing of a psalm or two and a hymn is all the people are given to do; and as though even that were too much, the choir has been introduced to relieve them of it.

That worshipers should personally and actively enjoy a privilege the holiest and happiest they can have in earth or in heaven, is their inalienable right as the people of God; and one so plainly evident and enjoyable withal, that it is hard to explain how they could ever be induced to surrender the exercise of it to the extent they have. Sad to say, to win back the people to a fuller enjoyment of this God-given right has long ago become one of the most urgent and difficult tasks Liturgics has to accomplish.

2. The question, in what way the people as a body can best engage in the Services of God's house, has found a happy

* The laity may follow the priest by means of translations placed into their hands along with the original.

† In this respect the Episcopal Church constitutes a laudable exception, as do also a few schools of the Reformed type.

solution long ago. The Old Covenant people already knew their privilege in this respect; and under the pressure born of their knowledge, they filled the temple with noises of sweet psalmody and of tuneful intonations and responses. And thus, with growing improvements and pleasing variations, it has been ever since wherever a worshipping multitude has been aware of its rights and appreciated them. Congregational singing of responsories and hymns constitutes a most satisfactory medium through which the body of the people can take an extensive active part in the services of the sanctuary; and to their hearts' content, if only they will. The liturgy should therefore be so constructed as to enlist the people for oft repeated action. If in addition to singing, room be made for joint recitation, the part so to be rendered should be short for the reason that voicing in unison, to be harmonious, is an exceedingly difficult art; and then, even at its best, an art of no high order. On account of its solemn festive character, however, the claims of sacred art should be reasonably satisfied in the rendering and therefore also in the composition of the Service.

II. STANDARD FORMS.

From the vast amount of material that might be collected under this head a selection is here presented, large enough it is thought, to enable the reader to form at least a general opinion respecting the liturgical theories and practices of the Church and of Churches. To this end specimen forms are given from the Ancient, the Romish, the Lutheran, and the Reformed Church—and, as a rule, one to show the arrangements of parts, and a second to show the material content, of the structure.

THE ANCIENT CHURCH.

§ 51.

A ITS ORDER OF WORSHIP.

So far as this can be ascertained from the writing of the Fathers,* the worship of the Church as far back as the end of the 3. century—if not further—proceeded as follows:**

a) THE MASS OF THE CATECHUMENS.

1. Private confession.
2. Singing of Psalms, beginning with the 63—and ending with the *Gloria Patri*.
3. The *Pax* with response, whereupon reading of Scripture from the Law, the Prophets, the Epistles.
4. Singing of a psalm.
5. Reading from the Gospel, closing with *Deo Gratias* or *Laus tibi Christe*, by the congregation.
6. The Sermon, beg. with the salutation: “The grace of our Lord” etc., or “Peace be with you.”

(Following this, all unbelievers were dismissed.)

Then the Prayers of, or in behalf of,

1. the Catechumens; 2. the Energumens;
 3. the Photizomens; and 4. the Penitents—
- each several class being dismissed at the conclusion of the intercession made in its behalf.

b) THE MASS OF THE FAITHFUL.

1. All (believers only now being present) are admonished to private devotion.
2. The General Prayer—every separate petition being responded to by the cong. with “*Lord, have mercy!*”

* Esp. Book VIII. of the *Apostol. Constitutions*, and the *Myst. Catechism of Cyrill*.

** Abbreviated from *Alt's Kirch. Gottesdienst* p. 184.

3. The Collect.
4. The offertorium—or collection of gifts (i. e. bread, wine, oil, incense)—The Pax, with response—The kiss of peace.
5. The Preface: The salutation, with response; the *Sursum Corda*, with response; Prayer of great length, by the Minister, with the *Sanctus* sung by the congregation;
6. The Consecration.
7. A General Prayer of Intercession.
8. A Prayer, (referring to the offerings made).
9. Confession of faith (since A. D. 471.)
10. The Lord's Prayer (not certain whether ante-Nicene.)
11. The Communion (with singing of the 34. psalm.)
12. The Post Communion.

Of early Liturgies there are four, two of which are ascribed respectively to the apostles St. James and St. Mark, a third is called the *Clementine*, and the fourth that of St. Basil. The first named is considered by many the most important and the oldest. No original text of it is extant; it is constructed from post-Nicene manuscripts. Clark's translated edition* of it—rev. by B'p. Coxe,—has, among others, the following:

INTRODUCTORY NOTE: The Liturgy of St. James, the Liturgy of the Church of Jerusalem. Asseman, Zaccaria, Dr. Brett, Palmer, Trollope and Neale, think that the main structure of this liturgy is the work of St. James, while they admit that it contains some evident interpolations. Leo Allatius, Bona, Bellarmine, Baronius, and some others, think that the whole is the genuine production of the apostle. Cave, Fabricius, Dupin, Le Nourry, Basnage, Tillemont, and many others, think that it is entirely destitute of any claim to an apostolic origin, and that it belongs to a much later age.

There are only two manuscripts of the Greek Liturgy of St. James,—one of the tenth, the other of the twelfth Century,—with fragments of a third.

* The one given below.

B THE DIVINE LITURGY OF JAMES, THE HOLY APOSTLE AND
BROTHER OF THE LORD.

I.

*The Priest.*¹

1. O Sovereign Lord our God condemn me not, defiled with a multitude of sins: for, behold, I have come to this Thy divine and heavenly mystery, not as being worthy; but looking only unto Thy goodness, I direct my voice to Thee: God be merciful to me a sinner: I have sinned against Heaven, and before Thee, and am unworthy to come into the presence of this Thy holy and spiritual table, upon which Thy only begotten Son, and our Lord Jesus Christ, is mystically set forth as a sacrifice for me, a sinner, and stained with every spot. Wherefore I present to Thee this supplication and thanksgiving, that Thy Spirit and Comforter may be sent down upon me, strengthening and fitting me for this service; and count me worthy to make known without condemnation the word, delivered from Thee by me to the people, in Christ Jesus our Lord, with whom thou art blessed, together with Thy all-holy, and good, and quickening, and consubstantial Spirit, now and ever to all eternity. Amen.

Prayer of the standing beside the altar.

II. Glory to the Father, and to the Son, and to the Holy Spirit, the triune light of the Godhead, which is unity subsisting in trinity, divided, yet indivisible: for the Trinity is one God Almighty, whose glory the heavens declare, and the earth His dominion, and the sea His might, and every sentient and intellectual creature at all times proclaims His majesty: for all glory becomes Him, and honor and might, greatness and magnificence, now and ever and to all eternity. Amen.

Prayer of the incense at the beginning.

III. Sovereign Lord Jesus Christ, O Word of God who didst freely offer Thyself a blameless sacrifice upon the cross to God even the Father, the coal of double nature, that didst touch the lips of the prophet with the tongs, and didst take away his sins, touch also the hearts of us sinners, and purify us from every stain, and present us holy beside Thy holy altar, that we may offer Thee a sacrifice of praise; and accept from us, Thy unprofitable servants, this incense as an odor of a sweet smell, and make fragrant the evil odor of our soul and body, and purify us with the sanctifying power of Thy all-holy Spirit: for Thou alone art holy, who sanctifiest, and art communi-

¹ *A lavabo*: He prepares himself by the prayer for purification.

cated to the faithful; and glory becomes Thee, with Thy eternal Father, and Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen.

Prayer of the commencement.

IV. O beneficent King eternal, and Creator of the universe, receive Thy Church, coming unto Thee through Thy Christ: fulfill to each what is profitable: lead us all to perfection, and make us perfectly worthy of the grace of Thy sanctification, gathering us together within Thy holy Church, which Thou hast purchased by the precious blood of Thy only-begotten Son, and our Lord and Savior Jesus Christ, with whom Thou art blessed and glorified, together with Thy all-holy, and good and quickening Spirit, now and ever, and to all eternity. Amen.

The Deacon.

V. Let us again pray to the Lord.

The Priest, prayer of the incense at the entrance of the congregation.

God, who didst accept the gifts of Abel, the sacrifice of Noah and Abram, the incense of Aaron and of Zacharias, accept also from the hand of us sinners this incense for an odor of a sweet smell, and for the remission of our sins, and those of all Thy people; for blessed art Thou, and glory becomes Thee, the Father, and the Son, and the Holy Spirit, now and ever.

The Deacon.

Sir, pronounce the blessing.¹

The Priest prays.

Our Lord and God, Jesus Christ, who through exceeding goodness and love not to be restrained wast crucified, and didst not refuse to be pierced by the spear and nails; who didst provide this mysterious and awful service as an everlasting memorial for us perpetually: bless Thy ministry in Christ the God, and bless our entrance and fully complete the presentation of this our service by Thy unutterable compassion, now and ever, and to all eternity. Amen.

The responsive prayer from the Deacon.

VI. The Lord bless us, and make us worthy seraphically to offer gifts, and to sing the oft-sung hymn of the divine Trisagion, by the fullness and exceeding abundance of all the perfection of holiness, now and ever.

¹This is addressed to the priest. Some translate, "O Lord, bless us." (This latter is the more primitive idea.)

*Then the Deacon begins to sing in the entrance.*¹

Thou who art the only-begotten Son and Word of God, immortal; who didst submit for our salvation to become flesh of the holy God-mother,² and ever-virgin Mary; who didst immutably become man and wast crucified, O Christ, our God, and didst by Thy death tread death under foot; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit, save us.

The Priest says this prayer from the gates to the altar.

VII. God Almighty, Lord great in glory, who hast given to us an entrance into the Holy of Holies, through the sojourning among men of Thy only-begotten Son, our Lord, and God, and Savior Jesus Christ, we supplicate and invoke Thy goodness, since we are fearful and trembling when about to stand at Thy holy altar; send forth upon us O God, Thy good grace, and sanctify our souls, and bodies, and spirits, and turn our thoughts to piety, in order that with a pure conscience we bring unto Thee gifts, offerings, and fruits for the remission of our transgressions, and for the propitiation of all Thy people, by the grace and mercies and loving kindness of Thy only-begotten Son, with whom Thou art blessed to all eternity. Amen.

After the approach to the altar the Priest says:

VIII. Peace be to all.

The People.

And to Thy Spirit.

The Priest.

The Lord bless us all and sanctify us for the entrance and celebration of the divine and pure mysteries, giving rest to the blessed souls among the good and just, by His grace and loving kindness, now and ever, and to all eternity. Amen.

Then the Deacon says the bidding prayer.

IX. In peace let us beseech the Lord.

For the peace that is from above, and for God's love to man, and for the salvation of our souls, let us beseech the Lord.

For the peace of the whole world, for the unity of all the holy churches of God, let us beseech the Lord.

For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulations, wrath, danger, and distress, and from the uprising of our enemies, let us beseech the Lord.

¹The lesser entrance with the Holy Gospels.

²The *Theotoce* or *Deipara*. Of course, added after the Council of Chalcedon.

Then the singers sing the Trisagion Hymn.

Holy God, holy mighty, holy immortal, have mercy upon us.

Then the Priest prays, bowing.

X. O compassionate and merciful, and very gracious and true God, look from Thy prepared dwelling-place and hear us Thy suppliants, and deliver us from every temptation of the devil and man; withhold not Thy aid from us, nor bring on us chastisements too heavy for our strength: for we are unable to overcome what is opposed to us; but Thou art able, Lord, to save us from everything that is against us. Save us, O God, from the difficulties of this world according to Thy goodness, in order that, having drawn nigh with a pure conscience to Thy holy altar, we may send up to Thee without condemnation the blessed hymn Trisagion, together with the heavenly powers, and that having performed the service, well-pleasing to Thee and divine, we may be counted worthy of eternal life.

(Aloud.)

Because Thou art holy Lord our God, and dwellest and abidest in holy places, we send up the praise and the hymn Trisagion to Thee, the Father, and the Son, and the Holy Spirit, now and ever, to all eternity.

The People.

Amen.

The Priest.

XI. Peace be to all.

The People.

And to Thy Spirit.

The Singers.

Alleluia.

Then there are read in order the holy oracles of the Old Testament, and the prophets; and the incarnation of the Son of God is set forth, and His sufferings and resurrection from the dead, His ascension into heaven, and His second appearing with glory; and this takes place daily in the holy and divine service.

After the reading and instruction the Deacon says:

XII. Let us all say, Lord, be merciful.

Lord Almighty, the God of our fathers, we beseech Thee, hear us.

For the peace which is from above, and for the salvation of our souls, let us beseech the Lord.

For the peace of the whole world, and the unity of all the holy churches of God, let us beseech the Lord.

For the salvation and help of all Christ-loving people, we beseech Thee, hear us.

For our deliverance from all tribulation, wrath, danger, distress, from captivity, bitter death, and from our iniquities, we beseech Thee, hear us.

For the people standing round and waiting for the rich and plentiful mercy that is from Thee, we beseech Thee, be merciful and gracious.

Save Thy people, O Lord, and bless Thine inheritance.

Visit Thy world in mercy and compassion.

Exalt the horn of Christians by the power of the precious and quickening cross.

We beseech Thee, most merciful Lord, hear us praying to Thee, and have mercy upon us.

The People (thrice).

Lord, have mercy upon us.

The Deacon.

XIII. For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and distress, let us beseech the Lord.

Let us all entreat from the Lord, that we may pass the whole day perfect, holy, peaceful, and without sin.

Let us entreat from the Lord a messenger of peace, a faithful guide, a guardian of our souls and bodies.

Let us entreat from the Lord forgiveness and remission of our sins and transgressions.

Let us entreat from the Lord the things which are good and proper for our souls, and peace for the world.

Let us entreat from the Lord, that we may spend the remaining period of our life in peace and health.

Let us entreat that the close of our lives may be Christian, without pain and without shame, and a good plea at the dread and awful judgment-seat of Christ.

The Priest.

XIV. For Thou art the gospel and the light, Savior and keeper of our souls and bodies, God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever.

The People.

Amen.

The Priest.

XV. Peace be to all.

The People.

And to thy spirit.

The Deacon.

Let us bow our heads to the Lord.

The People.

To Thee, Lord.

The Priest prays, saying:

O Sovereign giver of life, and provider of good things, who didst give to mankind the blessed hope of eternal life, our Lord Jesus Christ, count us worthy in holiness, and perfect this Thy divine service to the enjoyment of future blessedness.

(Aloud.)

So that, guarded by Thy power at all times, and led into the power of truth, we may send up the praise and thanksgiving to Thee, the Father, the Son, and the Holy Spirit, now and ever.

The People.

Amen.

The Deacon.

XIV. Let none remain of the catechumens, none of the unbaptized, none of those who are unable to join with us in prayer. Look at one another.¹ The door. All erect.² Let us again pray to the Lord.

II.³

The Priest says the prayer of incense.

Sovereign Almighty, King of glory, who knowest all things before their creation, manifest Thyself to us calling upon Thee at this holy hour, and redeem us from the shame of our transgressions; cleanse our mind and our thought from impure desires, from worldly deceit, from all influence of the devil, and accept from the hand of us sinners this incense, as Thou didst accept the offering of Abel, and Noah, and Aaron, and Samuel, and of all Thy saints, guarding us from every thing evil, and preserving us for continually pleasing, and worshipping and glorifying Thee, the Father and Thy only-begotten Son, and Thy all-holy spirit, now and always, and for ever.

And the readers begin the cherubic hymn.

Let all flesh be silent and stand with fear and trembling, and meditate nothing earthly within itself.

¹ So as to be sure no enemy was among the Faithful.

² These clauses are elliptical. After "prayer" supply "remain," the door is for "shut the door," and "all erect" for "stand all erect."

³ Here begins the liturgy of the Faithful.

For the King of kings and the Lord of lords, Christ our God comes forward to be sacrificed, and to be given for food to the faithful; and the band of angels go before Him with every power and admonition, the many eyed cherubim, and six winged seraphim covering their faces, and crying aloud, Alleluia, Alleluia, Alleluia.

The Priest bringing in the holy gifts,¹ says this prayer.

XVII. O God, our God who didst send forth the heavenly bread, the food of the whole world, our Lord Jesus Christ, to be a Savior, and Redeemer, and Benefactor, blessing and sanctifying us, do Thou Thyself bless this offering, and graciously receive it to Thy altar above the skies.

Remember in Thy goodness and love those who have brought it, and those for whom they have brought it, and preserve us without condemnation in the service of Thy divine mysteries: for hallowed and glorified is Thy all-honored and great name, Father, Son, and Holy Spirit, now and ever, and to all eternity.

The Priest.

Peace be to all.

The Deacon.

Sir pronounce the blessing.

The Priest.

Blessed be God, who blesseth and sanctifieth us all at the presentation of the divine and pure mysteries, and giveth rest to the blessed souls among the holy and the just, now and always, and to all eternity.

The Deacon.

XVIII. Let us attend in wisdom.

The Priest begins.

I believe in one God, Father Almighty, Maker of heaven and earth, and in one Lord Jesus Christ the Son of God: *and the rest of the creed.*

Then he prays, bowing his neck.

XIX. God and Sovereign of all, make us, who are now unworthy, worthy of this hour, lover of mankind; that being pure from all deceit and all hypocrisy, we may be united with one another by the bond of peace and love, being confirmed by the sanctification of Thy divine knowledge through Thine only-begotten Son, our Lord and

¹ Here is the great entrance or bringing in of the unconsecrated elements. It has a symbolical meaning (Heb. 1, 6,) now forgotten: and here instead of the glorified Christ no doubt the superstitious do adore bread and wine in ignorance.

Savior Jesus Christ, with whom thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen.

The Deacon.

XX. Let us stand well, let us stand reverently, let us stand in the fear of God, and with compunction of heart. In peace let us pray to the Lord.

The Priest.

For God of peace, mercy, love, compassion and all loving-kindness art Thou, and Thine only-begotten Son, and Thine all-holy Spirit, now and ever.

The People.

Amen.

The Priest.

Peace be to all.

The People.

And to thy spirit.

The Deacon.

Let us salute one another with an holy kiss.¹ Let us bow our heads to the Lord.

The Priest bows, saying this prayer:

XXI. Only Lord and merciful God, on those who are bowing their necks before Thy holy altar, and seeking the spiritual gifts that come from Thee, send forth Thy good grace; and bless us all with every spiritual blessing, that cannot be taken away from us, Thou who dwellest on high, and hast regard unto things that are lowly.

(Aloud.)

For worthy of praise and worship and most glorious is Thy all-holy name, Father and Son and Holy Spirit, now and always and to all eternity.

The Deacon.

Sir pronounce the blessing.

The Priest.

The Lord will bless us, and minister with us all by His grace and loving kindness.

And again:

The Lord will bless us, and make us worthy to stand at His holy altar, at all times, now and always and for ever.

¹The sexes sat apart, the salutations of each confined to its own; an apostolic feature.

. And again.

Blessed be God who blesseth and sanctifieth us all in our attendance upon, and service of, His pure mysteries, now and always, and for ever.

The Deacon makes the Universal Litany.

XXII. In peace let us pray to the Lord.

The People.

O Lord have mercy.

The Deacon.

Save us, have mercy upon us, pity and keep us, O God, by Thy grace.

For the peace that is from above, and the loving kindness of God, and the salvation of our souls, let us beseech the Lord.

For the peace of the whole world, and the unity of all the churches of God, let us beseech the Lord.

For those who bear fruit and labor honorably in the holy churches of God; for those who remember the poor, the widows and the orphans, the strangers and the needy ones; and for those who have requested us to mention them in our prayers, let us beseech the Lord.

For those who are in old age and infirmity, for the sick and suffering, and those who are troubled by unclean spirits, for their speedy cure from God and their salvation, let us beseech the Lord.

For those who are passing their days in virginity and celibacy, and discipline, and for those in holy matrimony; and for the holy fathers and brethren agonizing in the mountains,¹ and dens, and caves of the earth, let us beseech the Lord.

For Christians, sailing, travelling, living among strangers, and for our brethren in captivity, in exile, in prison, and in bitter slavery, their peaceful return, let us beseech the Lord.

For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and constraint, and uprising against us of enemies, let us beseech the Lord.

For favorable weather, peaceful showers, beneficent dews, abundance of fruits, the perfect close of a good season, and for the crown of the year, let us beseech the Lord.

For our fathers and brethren present, and praying with us in this holy hour, and at every season, their zeal, labor, and earnestness, let us beseech the Lord.

For every Christian soul in tribulation and distress, and needing the mercy and succor of God, for the return of the erring, the health

¹ A token of Ante-Nicene age, though some think of later asceticism.

of the sick, the deliverance of captives, the rest of the fathers and brethren that have fallen asleep in foretime, let us beseech the Lord.

For the hearing and acceptance of our prayer before God, and the sending down of His rich mereies and compassion, let us beseech the Lord.¹

And for the offered, precious, heavenly, unutterable, pure, glorious, dread, awful, divine gifts, and salvation of the priest who stands by and offers them, let us offer supplication to God the Lord.

The People.

O Lord, have mercy.

Thrice.

Then the Priest makes the sign of the cross on the gifts,² and, standing, speaks separately thus:

XXIII. Glory to God in the highest, and on earth peace, good will among men, etc.

Thrice.

Lord, Thou wilt open my lips, and my mouth shall show forth Thy praise.

Thrice.

Let my mouth be filled with Thy praise, O Lord, that I may tell of Thy glory, of Thy majesty all day.

Thrice.

Of the Father. Amen. And of the Son. Amen. And of the Holy Spirit. Amen. Now and always and to all eternity. Amen.

And bowing to this side and to that³ he says:

XXIV. Magnify the Lord with me, and let us exalt His name together.

And they answer, bowing:

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.⁴

¹Here an interpolation follows: "Let us commemorate our all-holy, pure, most glorious blessed lady, God-mother, and ever-virgin Mary, and all the holy and just, that we may all find mercy through their prayers and intercessions." On which, and like interpolations (the Clemantine free from all this) see Scudamore p. 381.

²Strongly censured by Hickes as a superstitious innovation (p. 153) with other evils introduced after the pseudo-Council of Nice, A. D. 787, of which this is the least.

³The Gospel and Epistle sides.

⁴And Mary said, "My soul doth magnify," etc.

Then the Priest at great length:

O Sovereign Lord, who hast visited us in compassion and mercies, and hast freely given to us, Thy humble and sinful and unworthy servants, boldness to stand at Thy holy altar, and to offer to Thee this dread and bloodless sacrifice, for our sins and for the errors of the people, look upon me Thy unprofitable servant, and blot out my transgressions for Thy compassion's sake; and purify my lips and heart from all pollution of flesh and spirit; and remove from me every shameful and foolish thought, and fit me by the power of Thy all-holy Spirit for this service; and receive me graciously by Thy goodness as I draw nigh to Thy altar. And be pleased, O Lord, that these gifts brought by our hands may be acceptable, stooping to my weakness; and cast me not away from Thy presence, and abhor not my unworthiness; but pity me according to Thy great mercy, and according to the multitude of Thy mercies pass by my transgressions, that, having come before Thy glory without condemnation, I may be counted worthy of the protection of Thy only-begotten Son, and of the illumination of Thy all-holy Spirit, that I may not be as a slave of sin cast out, but as Thy servant may find grace and mercy and forgiveness of sins before Thee, both in the world that now is and in that which is to come. I beseech Thee Almighty Sovereign, all-powerful Lord, hear my prayer, for Thou art He who workest all in all and we all seek in all things the help and succor that come from Thee and Thy only-begotten Son, and the good and quickening and consubstantial Spirit, now and ever.

XXV. O God, who through Thy great and unspeakable love didst send forth Thy only-begotten Son into the world, in order that He might turn back the lost sheep, turn not away us sinners, laying hold of Thee by this dread and bloodless sacrifice; for we trust not in our own righteousness, but in Thy good mercy, by which Thou purchasest our race. We entreat and beseech Thy goodness that it may not be for condemnation to Thy people that this mystery for salvation has been administered by us, but for remission of sins, for renewal of souls and bodies, for the well-pleasing of Thee, God and Father, in the mercy and love of Thy only-begotten Son, with whom Thou art blessed, together with Thy all-holy and good and quickening Spirit, now and always, and for ever.¹

XXVI. O Lord God, who didst create us, and bring us unto life, who hast shown to us ways to salvation, who hast granted to us a revelation of heavenly mysteries, and hast appointed us to this ministry in the power of Thy all-holy Spirit, grant, O Sovereign, that we may become servants of Thy New Testament, ministers of Thy pure mysteries, and receive us as we draw near to Thy holy altar, accord-

¹ In such places *Amens* are to be supposed.

ing to the greatness of Thy mercy, that we may become worthy of offering to Thee gifts and sacrifices for our transgressions and for those of the people; and grant to us, O Lord, with all fear and a pure conscience to offer to Thee this spiritual and bloodless sacrifice, and graciously receiving it unto Thy holy and spiritual altar above the skies for an odor of a sweet spiritual smell, send down in answer on us the grace of Thy all-holy Spirit, and, O God, look upon us, and have regard to this our reasonable service and accept it, as Thou didst accept the gifts of Abel, the sacrifices of Noah, the priestly offices of Moses and Aaron, the peace offerings of Samuel, the repentance of David, the incense of Zacharias. As Thou didst accept from the hand of Thy Apostles this true service, so accept also in Thy goodness from the hands of us sinners these offered gifts; and grant that our offering may be acceptable, sanctified by the Holy Spirit, as a propitiation¹ for our transgressions and the errors of the people; and for the rest of the souls that have fallen asleep aforetime; that we also, Thy humble, sinful, and unworthy servants, being counted worthy without guile to serve Thy holy altar, may receive the reward of faithful and wise stewards, and may find grace and mercy in the terrible day of Thy just and good retribution.

Prayer of the veil.

XXVII. We thank Thee, O Lord our God, that Thou hast given us boldness for the entrance of Thy holy places which Thou hast renewed to us as a new and living way through the veil of the flesh of Thy Christ. We therefore, being counted worthy to enter into the place of the tabernacle of Thy glory, and to be within the veil, and to behold the Holy of Holies, cast ourselves down before Thy goodness: Lord, have mercy on us: since we are full of fear and trembling, when about to stand at Thy altar, and to offer this dread and bloodless sacrifice for our sins and for the errors of the people:² send forth, O God, Thy good grace, and sanctify our souls, and bodies, and spirit; and turn our thoughts to holiness, that with a pure conscience we may bring to Thee a peace offering, the sacrifice of praise.

(Aloud.)

By the mercy and loving-kindness of Thy only-begotten Son, with whom Thou art blessed together with Thy all-holy, and good, and quickening spirit, now and always.

The People.

Amen.

The Priest.

Peace be to all.

¹ Propitiation not expiation.

² Based on Heb. 5, 1-3.

The Deacon.

Let us stand reverently, let us stand in the fear of God, and with contrition: let us attend to the holy communion service to offer peace to God.

The People.

The offering of peace, the sacrifice of God.

The Priest.

(*A veil is now withdrawn from the oblation of bread and wine.*)

And, uncovering the veils that darkly invest in symbol this sacred ceremonial, do Thou reveal it clearly to us: fill our intellectual vision with absolute light, and having purified our poverty from every pollution of flesh and spirit, make it worthy of this dread and awful approach; for Thou art an all-merciful and all-gracious God, and we send up the praise and thanksgiving to Thee, Father, Son and Holy Spirit, now, and always, and forever.

III. THE ANAPHORA.

Then he says aloud:

XXVIII. The love of the Lord and Father, the grace of the Lord and Son, and the fellowship and gift of the Holy Spirit, be with us all.

The People.

And with thy spirit.

The Priest.

Let us lift up our minds and our hearts.¹

The People.

It is becoming and right.

Then the Priest prays:

Verily it is becoming and right, proper and due to praise Thee, to sing of Thee, to bless Thee, to worship Thee, to glorify Thee, to give Thee thanks, Maker of every creature visible and invisible, the treasure of eternal good things, the fountain of life and immortality, God and Lord of all:

Whom the heaven of heavens praise, and all the host of them; the sun, and the moon, and all the choir of the stars; earth, sea, and all that is in them; Jerusalem, the heavenly assembly, and church of the first-born that are written in heaven; spirits of just men and of prophets; souls of martyrs and apostles; angels, archangels, thrones,

¹The *Sursun corda*, found in all liturgies.

dominions, principalities, and authorities, and dread powers; and the many-eyed cherubim, and the six-winged seraphim, which cover their faces with two wings, their feet with two, and with two they fly, crying one to another with unresting lips, with increasing praises:

(Aloud.)

With loud voice singing the victorious hymn of Thy majestic glory, crying aloud, praising, shouting, and saying:

The People.

Holy, holy, holy, O Lord of Sabaoth, the heavens and the earth are full of Thy glory. Hosanna in the highest; blessed is He that cometh in the name of the Lord. Hosanna in the highest.

The Priest, making the sign of the cross on the gifts, says:

XXIV. Holy art Thou, King of eternity and Lord, Giver of all holiness; holy also Thy only-begotten Son, our Lord Jesus Christ, by whom Thou hast made all things; holy also Thy Holy Spirit, which searches all things, even Thy deep things, O God: holy art Thou almighty, all-powerful, good, dread, merciful, most compassionate to Thy creatures; who didst make man from earth after Thine image and likeness; who didst give him the joy of paradise; and when he transgressed Thy commandment, and fell away, didst not disregard nor desert him, O Good One, but didst chasten him as a merciful Father, call him by the law, instruct him by the prophets; and afterwards didst send forth Thine only-begotten Son Himself, our Lord Jesus Christ, into the world, that He, by His coming, might renew and restore Thy image;

Who, having descended from heaven and become flesh of the Holy Spirit, our Virgin God-mother¹ Mary, and having sojourned among men, fulfilled the dispensation of our race; and being about to endure His voluntary and life-giving death by the cross, He the sinless for us sinners, in the night in which He was betrayed, nay rather delivered Himself up for the life and salvation of the world.

Then the Priest holds the bread in his hand, and says.

XX. Having taken the bread in His holy and pure and blameless and immortal hands, lifting up His eyes to heaven and showing it to Thee, His God and Father, He gave thanks, and hallowed, and brake, and gave it to us,² His disciples and apostles saying.

¹A token of Post-Nicene origin.

²Supposed by some to be a relic of the original formula as the apostles delivered it.

*The Deacons say:*¹

For the remission of sins and life everlasting.

Then he says aloud.

Take, eat; this is my body broken for you, and given for remission of sins.

The People.

Amen.

Then he takes the cup, and says:

In like manner, after supper, He took the cup, and having mixed wine and water, lifting up His eyes to heaven, and presenting it to Thee, His God and Father, He gave thanks and hallowed and blessed it, and filled it with the Holy Spirit, and gave it to us His disciples, saying, Drink ye all of it; this is my blood of the New Testament shed for you and many, and distributed for the remission of sins.

The People.

Amen.

The Priest.

This do in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death and confess His resurrection, till He come.

The Deacons say:

We believe and confess.

The People.

We show forth Thy death, O Lord, and confess Thy resurrection.

The Priest. (Oblation.)

XXXI. Remembering, therefore, His life-giving sufferings, His saving cross, His death and His burial,¹ and resurrection from the dead on the third day, and His ascension into heaven, and sitting at the right hand of Thee, our God and Father, and His second glorious and awful appearing, when He shall come with glory to judge the quick and the dead, and to render to every one according to His works; even we, sinful men, offer unto Thee, O Lord, this dread and bloodless sacrifice, praying that thou wilt not deal with us after our sins, nor reward us according to our iniquities; but that Thou, according to Thy mercy and Thy unspeakable loving-kindness, passing by and blotting out the handwriting against us Thy suppliants, will grant us Thy heavenly and eternal gifts (which eye hath not

¹These abrupt interjections of the deacon are made while the priest proceeds. This *logically* follows what the priest subjoins.

seen, and ear hath not heard, and which have not entered into heart of man¹) that Thou hast prepared, O God, for those who love Thee; and reject not, O loving Lord, the people for my sake, or for my sin's sake.

Then he says, thrice.

For Thy people and Thy church supplicate Thee.

The People.

Have mercy on us, O Lord our God, Father Almighty.

Again the Priest says (Invocation):

XXXII. Have mercy upon us, O God Almighty. Have mercy upon us, O God our Savior. Have mercy upon us, O God, according to Thy great mercy, and sent forth on us, and these offered gifts, Thy all-holy Spirit.

Then bowing his neck, he says:

The sovereign and quickening Spirit, that sits upon the throne with Thee, our God and Father, and with Thy only-begotten Son, reigning with Thee; the consubstantial² and co-eternal; that spoke in the law and in the prophets, and in Thy New Testament; that descended in the form of a dove on our Lord Jesus Christ at the river Jordan, and abode on Him; that descended on Thy apostles in the form of tongues of fire in the upper room of the holy and glorious Zion on the day of the Pentecost: this Thine all-holy Spirit, send down, O Lord, upon us, and these offered holy gifts.

And rising up, he says aloud:

That coming, by His holy and good and glorious appearing, He may sanctify this bread and make it the holy body of Thy Christ.

The People.

Amen.

The Priest.

And this cup the precious blood of Thy Christ.

The People.

Amen.

The Priest by himself, standing.

XXXIII. That they may be to all that partake of them for the remission of sins, and for life everlasting, for the sanctification of souls and of bodies, for bearing the fruit of good works, for estab-

¹ To conceive. A feeble interpolation in Edinburgh edition.

² Post-Nicene, but legitimate.

lishing Thy Holy Catholic Church, which Thou hast founded on the rock of Faith, that the gates of hell may not prevail against it; delivering from all heresy and scandals, and from those who work iniquity, keeping it till the fullness of time.

And having bowed, he says:

XXXIV. We present them to Thee also, O Lord, for the holy places, which Thou hast glorified by the divine appearing of Thy Christ, and by the visitation of Thy all-holy Spirit; especially for the glorious Zion, the mother of all Churches, and for Thy Holy, Catholic, and Apostolic Church throughout the world: even now, O Lord, bestow upon her the rich gifts of Thy all-holy Spirit.

Remember also, O Lord, our holy fathers and brethren in it, and the bishops in all the world, who rightly divide the word of Thy truth.

Remember also, O Lord, every city and country, and those of the true faith dwelling in them, their peace and security.

Remember, O Lord, Christians sailing, travelling, sojourning in strange lands; our fathers and brethren, who are in bonds, prison, captivity, and exile; who are in mines and under torture, and in bitter slavery.

Remember, O Lord, the sick and afflicted, and those troubled by unclean spirits, their speedy healing from Thee, O God, and their salvation.

Remember, O Lord, every Christian soul in affliction and distress needing Thy mercy and succor, O God; and the return of the erring.

Remember, O Lord, our fathers and brethren, toiling hard, and ministering unto us, for Thy holy name's sake.

Remember all, O Lord, for good: have mercy on all, O Lord, be reconciled to us all: give peace to the multitudes of Thy people: put away scandals: bring wars to an end: make the uprising of heresies to cease: grant Thy peace and Thy love to us, O God our Savior, the hope of all the ends of the earth.

Remember, O Lord, favorable weather, peaceful showers, beneficent dews, abundance of fruits, and to crown the year with Thy goodness; for the eyes of all wait on Thee, and Thou givest their food in due season: Thou openest Thy hand, and fillest every living thing with gladness.

Remember, O Lord, those who bear fruit and labor honorably in the holy¹ of Thy Church; and those who forget not the poor, the widows, the orphans, the strangers, and the needy; and all who have desired us to remember them in our prayers.

Moreover, O Lord, be pleased to remember those who have brought these offerings this day to Thy holy altar, and for what each

¹Services otherwise, who do good works in Thy holy churches.

one has brought them or with what mind, and those persons who have just now been mentioned to Thee.

Remember, O Lord, according to the multitude of Thy mercy and compassion, me also, Thy humble and unprofitable servant; and the deacons who surround Thy holy altar, and graciously give them a blameless life, keep their ministry undefiled, and purchase for them a good degree, that we may find mercy and grace, with all the saints that have been well-pleasing to Thee since the world began, to generation and generation — grandsires, sires, patriarchs, prophets, apostles, martyrs, confessors, teachers, saints, and every just spirit made perfect in the faith of Thy Christ.

XXV. ¹Hail Mary, highly favored; the Lord is with thee; blessed art thou among women, and blessed the fruit of thy womb, for thou didst bear the Savior of our souls.²

The Deacons.

XXXVI. Remember us, O Lord God.

The Priest, bowing, says:

Remember, O Lord God, the spirits and all flesh, of whom we have made mention, who are of the true faith, from righteous Abel unto this day: unto them do Thou give rest there in the land of the living, in Thy kingdom, in the joy of paradise, in the bosom of Abraham, and of Isaac, and of Jacob, our holy fathers; whence pain, and grief, and lamentation have fled: there the light of Thy countenance looks upon them, and enlightens them forever.

Make the end of our lives Christian, acceptable, blameless, and peaceful, O Lord, gathering us together, O Lord, under the feet of Thine elect, when Thou wilt, and as Thou wilt; only without shame

¹The Angelical Salutation here is an evident interpolation, marring the grand unities of the liturgy.

²*Then the Priest says aloud:*

Hail in the highest our all-holy, pure, most blessed, glorious Lady, the God-mother and ever-virgin Mary.

The Singers.

Verily, it is becoming to bless thee, the God-bearing and ever blessed and all blameless and mother of our God, more honorable than the chernubim and incomparably more glorious than the seraphim: thee who didst bear with purity God the Word, thee the true God-mother, we magnify.

And again they sing.

In thee, highly favored, all creation rejoices, the host of angels, and the race of men; hallowed temple, and spiritual paradise, pride of Virgins, of whom God was made flesh and our God, who was before eternity, became a little child; for He made thy womb His throne, and thy bowels more capacious than the heavens. In thee, O highly favored one, all creation rejoices: glory unto thee.

and transgressions, through Thy only-begotten Son, our Lord and Savior Jesus Christ: for He is the only sinless one who hath appeared on the earth.

The Deacon.

And *let us pray*:

For the peace and establishing of the whole world and of the holy churches of God, and for the purposes for which each one made his offering, or according to the desire he has: and for the people standing round, and for all men and all women.

The People.

And for all men and all women (*Amen*).

The Priest says aloud:

Wherefore, both to them and to us, do Thou in Thy goodness and love:

The People.

Forgive, remit, pardon, O God, our transgressions, voluntary and involuntary, in deed and in word, in knowledge and in ignorance, by night and by day, in thought and intent; in Thy goodness and love, forgive us them all.

The Priest.

Through the grace and compassion and love of Thy only-begotten Son, with whom Thou art blessed and glorified, together with the all-holy, and good, and quickening Spirit, now and ever, and to all eternity.

The People.

Amen.

The Priest.

XXXVII. Peace be to all.

The People.

And to thy spirit.

The Deacon.

Again, and continually, in peace let us pray to the Lord.

For the gifts to the Lord God presented and sanctified, precious, heavenly, unspeakable, pure, glorious, dread, awful, divine;

Let us pray.

That the Lord our God having graciously received them to His altar that is holy and above the heavens, rational and spiritual, for the odor of a sweet spiritual savor, may send down in answer upon us the divine grace and the gift of the all-holy Spirit;

Let us pray.

Having prayed for the unity of the faith and the communion of His all-holy and adorable Spirit;

Let us commend ourselves and one another, and our whole life to Christ our God :

The People.

Amen.

The Priest prays.

XXXVIII. God and Father of our Lord and God and Savior Jesus Christ the glorious Lord, the blessed essence, the bounteous goodness, the God and Sovereign of all, who art blessed to all eternity, who sittest upon the cherubim and art glorified by the seraphim, before whom stand thousand thousands and ten thousand times ten thousand hosts of angels and arch-angels: Thou hast accepted the gifts, offerings, and fruits brought unto Thee as an odor of a sweet spiritual smell, and hast been pleased to sanctify them, and make them perfect, O Good One, by the grace of Thy Christ, and by the presence of Thy all-holy Spirit. Sanctify also, O Lord, our souls, and bodies, and spirits, and touch our understandings, and search our consciences, and cast out from us every evil imagination, every impure feeling, every base desire, every unbecoming thought, all envy, and vanity, and hypocrisy, all lying, all deceit, every wordly affection, all covetousness, all vainglory, all indifference, all vice, all passion, all anger, all malice, all blasphemy, every motion of the flesh and spirit if not in accordance with Thy holy will:

(Aloud.)

And account us worthy, O loving Lord, with boldness, without condemnation, in a pure heart, with a contrite spirit, with unshamed face, with sanctified lips, to dare to call upon Thee, the holy God, Father in heaven, and to say

The People.

Our Father which art in heaven: hallowed be Thy name; *and so on to the doxology.*

The Priest bowing, says (the embolism¹):

And lead us not into temptation, Lord, Lord of Hosts, who knowest our frailty, but deliver us from the evil one and his works, and from all his malice and craftiness, for the sake of Thy holy name, which has been placed upon our humility.

(Aloud.)

For Thine is the kingdom, the power, and the glory, Father, Son, and Holy Spirit, now and for ever.

¹In all early liturgies always following the Lord's Prayer, to accentuate the petition against the evil one. I hurl back his "fiery darts," as it were; whence its name.

Amen.

The People.

The Priest.

XXXIX. Peace be to all.

The People.

And to thy spirit.

The Deacon.

Let us bow our heads to the Lord.

The People.

To Thee, O Lord.

The Priest prays, speaking thus:

To Thee, O Lord, we Thy servants have bowed our heads before Thy holy altar, waiting for the rich mercies that are from Thee.

Send forth upon us, O Lord, Thy plenteous grace and Thy blessing; and sanctify our souls, bodies, and spirits, that we may become worthy communicants and partakers of Thy holy mysteries, to the forgiveness of sins and life everlasting.

(Aloud.)

For adorable and glorified art Thou, our God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever.

The People.

Amen.

The Priest says aloud:

And the grace and the mercies of the holy and consubstantial, and uncreated, and adorable Trinity, shall be with us all.¹

The People.

And with thy spirit.

The Deacon.

In the fear of God let us attend.

The Priest says secretly:²

O holy Lord, that abidest in holy places, sanctify us by the Word of Thy grace, and by the visitation of Thy all-holy Spirit: for Thou, O Lord, hast said, Ye will be holy, for I am holy. O Lord, our God, incomprehensible Word of God, one in substance with the Father and the Holy Spirit, co-eternal and indivisible, accept the pure hymn,

¹ Duplicated, with other parts, in the Greek copies.

² The taking up of gifts is here erroneously introduced in the Edinburgh edition.

in Thy holy and bloodless sacrifices; with the cherubim, and seraphim, and from me, a sinful man crying and saying:

He takes up the gifts and saith aloud:

XL. The holy things unto holy.

The People.

One *only* is holy, one Lord Jesus Christ, to the glory of God the Father, to whom be glory to all eternity.

The Deacon.

XLI. For the remission of our sins, and the propitiation of our souls, and for every soul in tribulation and distress, needing the mercy and succor of God, and for the return of the erring, the healing of the sick, the deliverance of the captives, the rest of our fathers and brethren, who have fallen asleep aforetime;

Let us all say fervently, Lord, have mercy.

The People (twelve times).

Lord, have mercy.¹

Then the Priest breaks the bread, and holds the half in his right hand, and the half in his left, and dips that in his right hand in the chalice, saying:

The union of the all-holy body and precious blood of our Lord and God and Savior, Jesus Christ.

Then he makes the sign of the cross on that in his left hand: then with that which has been signed the other half: then forthwith he begins to divide, and before all to give to each chalice a single piece, saying:

It has been made one and sanctified, and perfected, in the name of the Father, and of the Son, and of the Holy Spirit, now and ever.

And when he makes the sign of the cross on the bread, he says:

Behold the Lamb of God, the Son of the Father, that taketh away the sin of the world, sacrifice for the life and salvation of the world.

And when he gives a single piece to each chalice, he says:

A holy portion of Christ, full of grace and truth, of the Father, and of the Holy Spirit, to whom be the glory and the power to all eternity.

¹The publican's prayer, adapted to the Christian worship: *ἱλασ Θετὶ μοί* is the plea for mercy through propitiation. Luke xviii, 13.

Then he begins to divide, and to say:

XLII. The Lord is my Shepherd, I shall not want. In green pastures, *and so on.*¹

Then,

I will bless the Lord at all times, *and so on.*²

Then,

I will extol Thee, my God, O King, *and so on.*³

Then,

O praise the Lord, all ye nations, *and so on.*⁴

The Deacon.

Sir, pronounce the blessing.

The Priest.

The Lord will bless us, and keep us without condemnation for the communion of His pure gifts, now and always, and for ever.

And when they have filled,⁵ the Deacon says:

Sir, pronounce the blessing.

The Priest says:

The Lord will bless us and make us worthy with the pure touchings of our fingers to take the live coal, and place it upon the mouths of the faithful for the purification and renewal of their souls and bodies, now and always.

Then,

O taste and see that the Lord is good; who is parted and not divided; distributed to the faithful and not expended; for the remission of sins and the life everlasting; now and always, and for ever.

The Deacon.

In the peace of Christ, let us sing.

The Singers.

O taste and see that the Lord is good.

¹ Psalm xxiii.

² Psalm xxxiv.

³ Psalm cxiv.

⁴ Psalm cxvii.

⁵ Here the chalice is filled for participation.

The Priest says the prayer before the communion.

O Lord our God, the heavenly Bread, the Life of the universe, have sinned against Heaven, and before Thee, and am not worthy to partake of Thy mysteries; but as a merciful God, make me worthy by Thy grace, without condemnation to partake of Thy holy body and precious blood, for the remission of sins, and life everlasting.¹

XLIII. *Then he distributes to the clergy; and when the deacons take the disks² and the chalices for distribution to the people, the Deacon, who takes the first disk, says:*

Sir, pronounce the blessing.

The Priest replies:

Glory to God who has sanctified and is sanctifying us all.

The Deacon says:

Be Thou exalted, O God, over the heavens, and Thy glory over all the earth, and Thy kingdom endureth to all eternity.

And when the Deacon is about to put it on the side table, the Priest says:

Blessed be the name of the Lord our God for ever.

The Deacon.

In the fear of God, and in faith and love, draw nigh.

The People.

Blessed is He that cometh in the name of the Lord.

And again when he sets down the disk on the side table, he says:

Sir, pronounce the blessing.

The Priest.

Save Thy people, O God, and bless Thine inheritance.

The Priest again.

Glory to our God, who has sanctified us all

And when he has put the chalice back on the holy table, the Priest says:

Blessed be the name of the Lord to all eternity.

¹ Here the presbyter receives.

² Or patens.

The Deacons and People say:

Fill our mouths with Thy praise, O Lord, and fill our lips with joy, that we may sing of Thy glory, of Thy greatness all the day.

And again:

We render thanks to Thee, Christ our God, that Thou hast made us worthy to partake of Thy body and blood, for the remission of sins, and for life everlasting. Do Thou, in Thy goodness and love, keep us, we pray Thee, without condemnation.

The prayer of incense at the last entrance.

XLIV. We render thanks to Thee, the Savior and God of all, for all the good things Thou hast given us, and for the participation of Thy holy and pure mysteries, and we offer to Thee this incense praying: Keep us under the shadow of Thy wings, and count us worthy till our last breath to partake of Thy holy rites for the sanctification of our souls and bodies, for the inheritance of the kingdom of heaven: for Thou, O God, art our sanctification, and we send up praise and thanksgiving to Thee, Father, Son, and Holy Spirit.

The Deacon begins in the entrance.

Glory to Thee, glory to Thee, glory to Thee, O Christ the King, only-begotten Word of the Father, that Thou hast counted us, Thy sinful and unworthy servants, worthy to enjoy Thy pure mysteries for the remission of sins, and for life everlasting; glory to Thee.

And when he has made the entrance, the Deacon begins to speak thus:

XLV. Again and again, and at all times, in peace, let us beseech the Lord.

That the participation of His holy rites may be to us for the turning away from every wicked thing, for our support on the journey to life everlasting, for the communion and gift of the Holy Spirit.

Let us pray.

The Priest prays.

Commemorating our all-holy, pure, most glorious, blessed Lady, the God-mother and ever-virgin Mary, and all the saints that have been well-pleasing to Thee since the world began, let us devote ourselves, and one another, and our whole life, to Christ our God.

The People.

To Thee, O Lord.

The Priest.

XLVI. O God, who through Thy great and unspeakable love didst condescend to the weakness of Thy servants, and hast counted

us worthy to partake of this heavenly table, condemn not us sinners for the participation of Thy pure mysteries; but keep us, O good One, in the sanctification of Thy Holy Spirit, that being made holy, we may find part and inheritance with all Thy saints that have been well-pleasing to Thee since the world began, in the light of Thy countenance, through the mercy of Thy only-begotten Son, our Lord and God and Savior Jesus Christ, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit: for blessed and glorified is Thy all-precious and glorious name, Father, Son, and Holy Spirit, now and ever, and to all eternity.

The People.

Amen.

The Priest.

Peace be to all.

The People.

And to thy spirit.

The Deacon.

XLVII. Let us bow our heads to the Lord.

The Priest.

O God, great and marvellous, look upon Thy servants, for we have bowed our heads to Thee. Stretch forth Thy hand, strong and full of blessings, and bless Thy people. Keep Thine inheritance, that always and at all times we may glorify Thee, our only living and true God, the holy and consubstantial Trinity, Father, Son, and Holy Ghost, now and ever, and to all eternity.

(*Aloud.*)

For unto Thee is becoming and is due praise from us all, and honor, and adoration, and thanksgiving, Father, Son, and Holy Spirit, now and ever.

The Deacon.

XLVIII. In the peace of Christ let us sing.

And again he says:

In the peace of Christ let us go on:

The People.

In the name of the Lord. Sir, pronounce the blessing.

Dismission in prayer, spoken by the Deacon.

Going on from glory to glory, we praise Thee, the Savior of our souls. Glory to Father, and Son, and Holy Spirit, now and ever, and to all eternity. We praise Thee, the Savior of our souls.

The Priest says a prayer from the altar to the sacristy.

XLIX: Going on from strength to strength, and having fulfilled all the divine service in Thy temple, even now we beseech Thee, O Lord our God, make us worthy of perfect loving-kindness; make straight our path: root us in Thy fear, and make us worthy of the heavenly kingdom, in Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and always, and forever.

The Deacon.

L. Again and again, and at all times, in peace let us beseech the Lord.

Prayer said in the sacristy after dismissal.

Thou hast given us, O Lord, sanctification in the communion of the all-holy body and precious blood of Thy only-begotten Son, our Lord Jesus Christ; give unto us also the grace of Thy good Spirit, and keep us blameless in the faith, lead us unto perfect adoption and redemption, and to the coming joys of eternity; for Thou art our sanctification and light, O God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever, and to all eternity. Amen.

The Deacon.

In the peace of Christ, let us keep watch.

The Priest.

Blessed is God, who blesseth and sanctifieth through the communion of the holy, and quickening, and pure mysteries, now and ever, and to all eternity. Amen.

Then the prayer of propitiation:

O Lord Jesus Christ, Son of the living God, Lamb and Shepherd, who takest away the sin of the world, who didst freely forgive their debt to the two debtors, and gavest remission of her sins to the woman that was a sinner, who gavest healing to the paralytic, with the remission of his sins; forgive, remit, pardon, O God, our offences, voluntary and involuntary, in knowledge and in ignorance, by transgression and by disobedience, which Thy all-holy Spirit knows better than Thy servants do. And if men, carnal and dwelling in this world, have in aught erred from Thy commandments, either moved by the devil, whether in word or in deed, or if they have come under a curse, or by reason of some special vow, I entreat and beseech Thy unspeakable loving-kindness, that they may be set free from their word, and released from the oath and the special vow, according to Thy good-

ness. Verily, O Sovereign Lord, hear my supplication on behalf of Thy servants, and do Thou pass by all their errors, remembering them no more; forgive them every transgression, voluntary and involuntary; deliver them from everlasting punishment: for Thou art He who hast commanded us, saying, Whatsoever things ye bind upon earth, shall be bound in heaven; and whatsoever things ye loose upon earth, shall be loosed in heaven: for Thou art our God, a God able to pity, and to save and to forgive sins; and glory is due unto Thee, with the eternal Father, and the quickening Spirit, now and ever, and to all eternity. Amen.

THE ROMISH CHURCH.

§ 52.

In the minds of the Roman Catholics themselves there seems to be no doubt that their mode of worship is substantially the same now as it was in the days of St. Peter; and that he, and no other, is the author of it. Thus far, however, they have failed to trace back its origin beyond the middle of the fifth century, that is, to *Leo the Great*, or, more probably, to *Galasius I*, A. D. 492-'96. But as far as its present framework comes into consideration, the fifth century furnished little more than the first material. The real father of the Roman Liturgy is *Gregory the Great*. †A. D. 604. It is he who, with the *Galasian Sacramentarium* for a foundation, first built up and gave name and permanence to the Romish order of worship. His *Ordo et Canon Missae*—called the *Missale Romanum* since 1570, and revised under popes Clement VIII. and Urban VIII.—constitutes, with slight variations and additions, the present text of the chief service in the Church of Rome.

A. THE STRUCTURE OF THE MASS, IN OUTLINE.

1. In the name of the Father, etc.
2. Antiphon.
3. Confitor and Absolution of priest.
4. Confitor and Absolution of assistants.
5. Prayer for purity.

6. Introit.
7. Ninefold Kyrie.
8. Gloria in Excelsis.
9. The Pax, and Collect.
10. The Epistle.
11. Gradual with Hallelujah.
12. Gospel.
13. The Sermon?
14. Nicene Creed.
15. The Offertory.
16. Preface to Communion Service.
17. Intercessory Prayer for living and dead.
18. Elevation and Consecration of sacramental elements.
19. Communion.
20. Post Communion.

B THE ORDINARY OF THE HOLY MASS.*

THE ASPERGES.

Ant. Thou shalt sprinkle me with hyssop, O Lord. and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory be to the Father, etc.

Ant. Thou shalt sprinkle me.

The priest, being returned to the foot of the Altar, says:

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Hear us, O holy Lord, Almighty Father, eternal God; and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this house. Through Christ our Lord. Amen.

*The text is from the "Manual" approved by † John, Archbishop of New York and by † Nicholas, Cardinal Archbishop of Westminster.

From Easter to Whitsunday inclusively, instead of the foregoing anthem, the following is sung, and Alleluia is added to the V. (Ostende nobis)* and also to its R (Et salutare.**)

Ant. I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved; and they shall say, Alleluia.

Ps. Praise the Lord, for He is good: for His mercy endureth forever. Glory to, etc.

Short Preparatory Prayer Before Mass.

Prostrate in spirit at the foot of Thy holy altar, I adore Thee, O Almighty God, and firmly believe that the Mass, at which I am going to assist, is the sacrifice of the body and blood of Thy son Christ Jesus. Oh, grant that I may assist thereat with the attention, respect and awe due to such august mysteries; and that, by the merits of the Victim there offered for me, I myself may become an agreeable sacrifice to Thee, who livest and reignest with the same Son and Holy Ghost, our God, world without end. Amen.†

The Holy Mass.

(N. B. At Low Mass the parts within brackets are to be passed over.)

The priest standing at the foot of the Altar, and bowing down before it, signs himself with the sign of the cross from the forehead to the breast, and says with a distinct voice.‡

In the name of the Father, † and of the Son, and of the Holy Ghost. Amen.

Then joining his hands across his breast, he begins the Antiphon:

Ant. I will go unto the altar of God.

R. To God, who giveth joy to my youth.

In Masses for the Dead, and from Passion Sunday till Holy Saturday exclusively, the following Psalm is omitted.

(Here follows the 42 psalm responsively.‡‡)

Then joining his hands and humbly bowing down, he says the Confession.

P. I confess to almighty God, etc.

*I. e. Show us, O Lord, thy mercy.

**I. e. And grant us Thy salvation.

†Then follows another prayer of similar import and that may be used instead.

‡“At the beginning of High Mass, when the priest commences at the foot of the altar, the choir sings the *Kyrie eleison*, etc., (and sometimes the Introit,) which usually lasts until the Gloria in Exc. Those parts which are sung by the choir are also said in a low voice by the priest.”

‡‡ By priest and clerks.

R. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

R. I confess to almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed [here strike the breast thrice], through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you, O father, to pray to the Lord our God for me.

Then the priest, with his hands joined, gives the absolution, saying:

P. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

Signing himself with the sign of the cross, he says:

P. † May the almighty and merciful God grant us pardon, absolution, and remission of our sins.

R. Amen.

Then, bowing down, he proceeds:

V. Thou wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with Thy Spirit.

First extending, and then joining, his hands, he says audibly, *Oremus*; and then, ascending to the altar, he says secretly:

Take away from us our iniquities, we beseech Thee, O Lord: that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ, our Lord. Amen.

Bowing down over the altar, he says:

We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

[Receiving the thurible from the deacon, he incenses the altar, and returns the thurible to the deacon, who incenses the priest only.] Then the priest signing himself with the cross etc., reads the Introit — or else the following:

Blessed be the Holy Trinity and Undivided Unity; we will give praise to Him, because He hath shown His mercy to us.

O Lord our God, how wonderful is Thy name in all the earth!

Glory be to the Father, who hath created us.

Glory be to the Son, who hath redeemed us.

Glory be to the Holy Ghost, who hath sanctified us.

Glory be to the Holy and Undivided Trinity, one God, for ever and ever. Amen.

(Here follow 3 other general introits that may be used instead.)

The Kyrie Eleison is then said (by priest and clerks alternating):

P. Lord have mercy upon us.

R. Lord have mercy upon us.

P. Lord have mercy upon us.

R. Christ have mercy upon us.

P. Christ have mercy upon us.

R. Christ have mercy upon us.

P. Lord have mercy upon us.

R. Lord have mercy upon us.

P. Lord have mercy upon us.

Afterwards, standing at the middle of the altar, extending, and then joining, his hands, and slightly bowing (when it is to be said*) the Gloria in Excelsis. When he says the words, We adore Thee, we give Thee thanks, Jesus Christ, and Receive our prayer, he bows, and at the end he signs himself etc.

(Follows the Gloria in Excelsis.)

The priest kisses the altar, and turning to the people, says:

V. The Lord be with you.

R. And with Thy Spirit.

Then follow the Collects; at the end of the first and last of which the Acolyte answers, Amen.

(Here follow a number of general collects that *may* be used instead of the collect for the day. I insert the collect for Christmas, which reads:)

“Grant us, we beseech Thee, O almighty God! that we who are “filled with the new light of Thy incarnate Word may show forth in “our works what faith displays in our minds: through the same, etc.

Then follows the Epistle, generally, for the day, after which is said:

Thanks be to God.

Then the Gradual, Tract, Alleluia or Sequence, according to the time.

* “The Gloria is omitted during Lent and Advent, and in Masses for the Dead. At High Mass the choir sing the Gloria etc.”

*For the Gradual.**

Be Thou unto me a God, a protector, and a house of refuge to save me. In Thee, O God, have I hoped; O Lord, let me never be condemned.

Deal not with us, O Lord, according to our sins which we have committed, and punish us not according to our iniquities.

V. Help us, O God our Savior; and for the glory of Thy name, O Lord, deliver us, and forgive us our sins for Thy name's sake.

* * * Alleluia.

[After this, at High Mass, the deacon places the book of the Gospels on the Altar, and the celebrant blesses the incense (as above.) Then the deacon, kneeling before the altar, with joined hands, says:

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Afterwards he takes the book from the altar, and again kneeling down before the priest, asks his blessing, saying, Sir, give me thy blessing. The priest says:

The Lord be in thy heart and on thy lips, that thou mayest worthily and in a becoming manner announce His holy Gospel: in the name of the Father, and of the Son, and † of the Holy Ghost. Amen.

Having received the blessing he kisses the hand of the priest; and then, with incense and lighted candles, he goes to the place where the Gospel is read, and, standing with his hands joined, says:

V. The Lord be with you.

R. And with Thy Spirit.

Then, giving out:

V. The continuation (or beg.) of the Gospel according to N. he makes the sign of the cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same); and while the minister and people answer:

R. Glory be to Thee, O Lord.

He incenses the book three times, and then reads the Gospel.**

Then is said:‡

R. Praise be to Thee, O Christ.

* "The choir sing the Gradual, while the book is moved to the Gospel side—" So in the note; but in the "Instructions for hearing Mass" it is said: "At the close of the Epistle, the book is removed * * * the *priest* meantime saying the Gradual at the middle of the altar.

** The people standing.

‡ By the Clerk.

The subdeacon then carries the book to the priest. He kisses the Gospel, saying:

By the words of the Gospel may our sins be blotted out.

Here the sermon is usually preached.*

Then, at the middle of the altar, extending, elevating and joining his hands, the priest says the Nicene Creed (when it is to be said), keeping his hands joined. When he says the words, "God, and Jesus Christ," and "is adored," he bows his head to the cross. But at the words, "and was incarnate," he kneels and continues kneeling to the words, "was made man." At the words, "the life of the world to come," he signs himself with the cross from forehead to breast.

The (Nicene) Creed.**

Then he kisses the altar, and, turning to the people, says:

I. The Lord be with you.

R. And with Thy Spirit.

This being finished, the priest takes the paten with the host (if High Mass, the deacon hands the priest the paten with the host), and offering it up, says:

Accept, O holy Father, almighty, eternal God, this immaculate host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own soul and for their salvation unto life eternal. Amen.

Then he says the Offertory. †

(Here three are given, the first reading:)

The angel of the Lord shall encamp round about them that fear him, and shall deliver them; O, taste and see that the Lord is good.

Then making the sign of the cross with the paten, he places the host upon the corporal. ‡‡ The priest pours wine and water into the chalice, blessing the water before it is mixed, saying:

O God, † who, in creating human nature, didst wonderfully dignify it; and hast still more wonderfully renewed it; grant that, by the mysteries of this Water and Wine, we may be made partakers of His divinity, who vouchsafed to become partaker of our humanity, Jesus Christ, the Son, our Lord; who liveth and reigneth with Thee in the unity of, etc.

[If it is a High Mass, the deacon ministers the wine, the subdeacon the water.]

In masses for the dead, the foregoing prayer is said, but the water is not blessed. Then the priest takes the chalice, and offers it, saying:

* That is, *if there is one*.

** At High Mass, the choir sing it.

† "The choir sing the Offertory or some motett or hymn."

‡‡ A fine linen cloth, I think.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that, in the sight of Thy divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Then he makes the sign of the cross, with the chalice, places it upon the corporal, and covers it with the pall. Then with his hands joined upon the altar, and slightly bowing down, he says:

[At high mass, the subdeacon here receives the paten, which he envelops in the extremities of the veil with which his shoulders are mantled, and then goes and stands behind the celebrant until the conclusion of the Pater Noster.]

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord; and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

The priest, elevating his eyes toward heaven, and stretching out his hands, which he afterwards joins, makes the sign of the cross over the host and chalice, while he says:

Come, O Sanctifier, almighty, eternal God, and bless † this sacrifice, prepared to Thy holy name.

[*At high mass, he, in the following prayer, blesses the Incense:

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect, vouchsafe to bless this incense, and receive it as an odor of sweetness. Through Christ our Lord. Amen.

Receiving the thurible from the deacon, he incenses the Bread and Wine, saying:

May this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he incenses the altar saying Ps. 140.**

While he gives the censor to the deacon, he says secretly these words, and is afterwards incensed by the deacon, and then the others in order:

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.]

The priest, with his hands joined, goes to the Epistle side of the altar, where he washes his fingers as he recites the following verses of Ps. 25.†

I will wash my hands, etc.

Glory be to the Father, etc.

In masses for the dead, and in Passion-time, the Gloria is omitted.

*"At low mass, these prayers, down to the *Lavabo*, are to be passed over."

**So there; but on examination I find the words to be the Romish rendering of Ps. 141, verses 2, 3, 4.

†So there; but in our version Ps. 26, 6-12. This is the *Lavabo* referred to above.

Returning, and bowing before the middle of the altar, with joined hands, he says :

Receive, O holy Trinity, this oblation, which we make to Thee, in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the Saints: that it may be available to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then he passes the altar, and having turned himself toward the people extending and joining his hands, he raises his voice a little, and says :

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all the Church.

The priest answers in a low voice, Amen. Then, with stretched-out hands, he recites the Secret Prayers.

At the Secreta.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we Thy servants make to Thee; and as we offer it to the honor of Thy name, so may it be to us a means of obtaining grace here, and life everlasting hereafter. Through our Lord Jesus Christ. Amen.

For a Saints Day.

Sanctify, O Lord, we beseech Thee, these gifts which we offer Thee in this solemnity of Thy holy servant N.; and so strengthen us by Thy grace, that both in prosperity and adversity our ways may be ever directed to Thy honor. Through etc.

Which (the Secreta) being finished, he says in an audible voice :

I. World without end.

R. Amen.

I. The Lord be with you.

R. And with Thy Spirit.

Here he uplifts his hands :

I. Lift up your hearts.

R. We have them lifted up unto the Lord.

He joins his hands before his breast and bows his head while he says :

I. Let us give thanks to the Lord our God.

R. It is meet and just.

He then disjoins his hands, and keeps them in this posture until the end of the Preface, after which he again joins them, and bowing,

says, *Sanctus* etc. * When he says, *Benedictus* etc. he crosses himself. At the word *Sanctus* the bell is rung three times by the acolyte.

The following Preface is said on all Ferias, and on those festivals which have none proper, and in all masses for the dead.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, eternal God. Through† Christ our Lord: through whom the angels praise Thy Majesty, the denominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldst command our voices also to be admitted, with suppliant confession, saying: Holy, holy, holy, Lord God of Sabaoth, etc.

CANON OF THE MASS.

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son our Lord (he kisses the altar), that Thou wouldst vouchsafe to accept and bless these † gifts, these † presents, these † holy, unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with Thy servant N., our Pope N., our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Commemoration of the Living.

Be mindful, O Lord, of Thy servants, men and women, N. N.

He joins his hands and prays silently for those he intends to pray for, then extending his hands, he proceeds:

And of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living and true God.

Communicating with, and honoring in the first place the memory of the glorious and ever Virgin Mary, mother of our Lord and God Jesus Christ: as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Sinus, Cletus, Clement, Hytus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant

* "At High Mass the choir sing the *Sanctus* [while the priest is proceeding with the Canon —], as far as '*Hosanna in excelsis*' before the elevation, and after the elevation, '*Benedictus qui venit*' etc."

† Here the Prefaces vary with the days. A number of Prefaces then follow, but which I omit.

that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says the words of consecration secretly, distinctly, and attentively. (Here the bell is rung.)

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body † and † blood of Thy most beloved Son Jesus Christ our Lord. Who the day before He suffered, took bread (he takes the host) into His holy and venerable hands (he raises his eyes to heaven), and with His eyes lifted up towards heaven, to God, His Almighty Father: giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye all of this, FOR THIS IS MY BODY.

After pronouncing the words of consecration, the priest kneeling, adores the sacred Host; rising, he elevates, and then placing it on the corporal, again adores it. After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after the washing of his fingers.

(At the elevation, the bell is rung 3 times.)

In like manner, after he had supped (he takes the chalice in both his hands), taking also this excellent chalice into his holy and venerable hands, and giving Thee thanks, blessed, and gave to His disciples, saying; Take and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Kneeling, he adores; rising, he elevates the chalice; then replacing it on the corporal, he covers it, and again adores. (The bell is rung as before). He then proceeds:

Wherefore, O Lord, we thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure † Host, a Holy † Host, an immaculate † Host, the holy † bread of eternal life, and the chalice † of everlasting salvation.

Extending his hands, he proceeds:

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our

Patriarch Abraham, and that which Thy priest Melchisedeck offered to Thee, a holy sacrifice, an immaculate host.

Bowing down profoundly, with hands joined and placed upon the altar, he says:

We most humbly beseech thee, almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high in the sight of Thy divine Majesty, that as many of us (kisses the altar) as, by participation at this altar, shall receive the most sacred body † and † blood of Thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen. Be mindful, O Lord, of thy servants and handmaids N N., who are gone before us, with the sign of faith, and slumber in the sleep of peace.

(He prays for such of the dead as he intends to pray for.)

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

Here striking his breast, and slightly raising his voice, he says:

And to us sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with the holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints: into whose company we beseech thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord. By whom, O Lord, thou dost always create, sanctify †, quicken †, bless †, and give us all these good things.

He uncovers the chalice, and makes a genuflection; then taking the host in his right hand, and holding the chalice in his left, he signs the sign of the cross 3 times across the chalice, saying:

Through Him, † and with Him, † and in Him, † is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

Covering the chalice, he kneels down; and rising again, he says:

V. For ever and ever.

R. Amen.

Let us pray.

Instructed by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father who art etc. . . . to temptation.

R. But deliver us from evil.

P. Amen.

[At High Mass, the deacon, towards the conclusion of the Pater Noster, goes to the right hand of the priest, where he awaits the approach of the sub-deacon, from whom he receives the paten, which

he puts into the hand of the priest.] He takes the paten between his first and second finger, and says:

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever Virgin, mother of God, together with Thy blessed Apostles, Peter and Paul, and Andrew, and all the saints [making the sign of the cross on himself with the paten, he kisses it, and says], mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

He slides the paten under the host, uncovers the chalice, and makes a genuflexion; then, rising, he takes the host, breaks it in the middle over the chalice, saying:

Through the same Jesus Christ Thy Son our Lord.

He puts the part which is in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says:

I. World without end.

R. Amen.

He then says:

I. May the peace † of the Lord be † always with † you.

R. And with Thy Spirit.

He puts a particle of the host into the chalice, saying:

May this mixture and the consecration of the body and blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

He covers the chalice, makes a genuflexion, then bowing down and striking his breast three times, he says:

Lamb of God, who taketh away,* etc.

In Masses for the Dead, he says twice, Give them rest; and lastly, Give them eternal rest. Standing in an inclined position, hands joined and resting on the Altar, and his eyes reverently fixed upon the sacred Host, he says;

Lord Jesus Christ, who saidst to Thy apostles, Peace I leave with you, my peace I give unto you; regard not my sins, but the Faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will; who livest and reignest God forever and ever. Amen.

(This prayer is omitted in Masses for the dead.) [At high Mass, the deacon kisses the Altar at the same time with the celebrating priest, by whom he is saluted with the kiss of peace with these words:

I. Peace be with thee.

R. (Deacon.) And with thy spirit.

*"The choir sing the Agnus Dei, which generally continues during the Priest's communion and the ablutions."

And then salutes in like manner the sub-deacon, who conveys the kiss of peace to those amongst the clergy who may be assisting.]

Lord Jesus Christ, Son of the living God, who according to the will of the Father through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred body and blood from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from thee; who with the same God, the Father and the Holy Ghost livest and reignest God forever and ever. Amen.

Let not the participation of the body, O Lord Jesus Christ which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be to me a safeguard and remedy, both of soul and body. Who with God the Father in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.

Making a genuflexion, and taking the Host in His hands, the priest says:

I will take the bread of heaven, and call upon the name of the Lord.

Striking his breast in humility and devotion, he says thrice, the acolyte ringing the bell each time:

Lord, I am not worthy that thou shouldst enter under my roof: say but the word, and my soul shall be healed.

Taking reverently both parts of the sacred Host in his right hand, and making the sign of the cross with it upon himself, he says the following prayer:

May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives both halves of the Host, joins his hands, and remains a short time in meditation on the holy sacrament. Then he uncovers the chalice, gathers upon the palm the smallest atoms of the Host which may remain on the corporal, puts them into the chalice, saying:

What shall I render unto the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

He takes the chalice in his right hand, and making the sign of the cross with it on himself, he says:

The blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Then he receives all the Blood, together with the particles in it.

After which he communicates all who are to communicate (if there be any.)

Those who are to communicate go up to the Sanctuary at the *Domine, non sum dignus*, when the bell rings: the acolyte spreads a cloth before them, and says the *Confitior*.

Then the priest turns to the communicants, and pronounces a general absolution in these words:

May almighty God have mercy on you, forgive your sins, and bring you to life everlasting.

R. Amen.

P. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.

R. Amen.

Elevating a particle of the blessed sacrament, and turning towards the people, he says:

Behold the lamb of God, behold Him who taketh away the sins of the world.

And then repeats three times, *Domine, non sum dignus*.

Descending the steps of the altar to the communicants, he administers the Holy Com., saying to each:

May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Here the acolyte pours a little wine into the chalice and the priest takes the first ablution.

Grant Lord, that what we have taken with our mouth, we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

THE LUTHERAN CHURCH.

§ 53.

A OUTLINE OF EARLIEST ORDERS.

	a)	I	II	III	IV	V	VI
1	Introit (Psalm, Hymn, with Gl. Patri).	1	1	1	1	1	1
2	Kyrie	2	2	2	2	2	2
3	Gloria in Excelsis.....	3		3	3	3	3
4	Collect	4	3	4	4	4	4
5	Epistle.....	5	4	5		5?	5
6	Hallelujah, (with Gradual, Sequence, or Hymn).....	6		6	5	6	6
7	Gospel	7	5	7	6	7	7
8	Creed — Nicene, versified and sung by congregation	8	6	8*	7	8	8
9	Sermon	9	7	**	**	**	9
10	General Prayer.....		8		8	9	10
	b)						
11	Praefatio	10		9	9	10	12
12	Sanctus	12	11	11	10	11	13
13	Exhortation and Prayer.....		9	13	11	13	11
14	Consecration, Words of, and Lord's Prayer	11	10	10	13	12	14
15	Distribution, with Agnus Dei... ..	13	12	12	14	14	15
16	Nunc Dimittis... ..			14			
17	Thanksgiving Collect.....	14	13	15	15	15	16
18	Benediction	15	14	16	16	16	17

*Apostle's Creed. ** Place not expressly assigned.

I. *Formula Missae.* Luther A. D. 1523.

II. *Deutsche Messe und Ordnung des Gottesdienstes.* Luther A. D. 1526.

III. *Evangelische Messe.* Andreas Doeber A. D. 1525.

IV. *Schwaebisch-Hall.* Brenz A. D. 1526.

V. *Ducal Prussia.* (P. Speratus and Briesmann)? A. D. 1525.

VI. *Brunswick.* Bugenhagen A. D. 1528.

On the derivation and multiplication of the Lutheran Kirchen-Agenden generally, see Article by H. F. Jacobson in *Herzog's Encycl.* Vol. VII. See also, by the same author and in the same place, Kirchenordnungen, containing both the *Credenda* and the *Agenda* of the provincial churches.

Following, with one or two slight exceptions, the arrangement of parts as set forth in the K. OO. respectively of Saxony, 1539 (derived from I and II), of Mecklenburg, 1552 (derived from III), and of Pommern, 1535 (derived from VI), — all three considered standards, and differing but little from each other in structure — I shall here draw up a service for the first Sunday in Advent for the sole purpose of illustrating what is the thought and sequence of thought in a Service characteristically Lutheran. In the selection of the *variable* material I shall draw from different sources; for example, in place of the simple threefold Kyrie, a translation of the K. Summun, and instead of the General Prayer, Luther's paraphrase of the Lord's Prayer. I do so for the benefit of such readers as are not acquainted with liturgical elements of this description. The objective or sacramental matter is printed in italics, the subjective or sacrificial in ordinary type. The figures in the first column indicate the general line of thought, and those of the second the particular.

B) SERVICE FOR FIRST SUNDAY IN ADVENT.

I.	<i>Introit.</i>		
		M.	1) <i>Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy King cometh unto thee: He is just, and having salvation.</i>
		C.	2) Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

II.	<i>Confession.</i>	M.	3)	[Exhortation to, etc.]
		C.	4)	Kyrie, O Father, God most High, how are Thy commands despised! Pardon us of our blindness, whereby we greatly sin; have mercy on us! O Christ, Lord God, Thou art the Day and the true Light, the Gateway of Truth, and the Life; the Father's Word and Counsel Thou hast given us for our comfort; have mercy on us! Kyrie, O Holy Ghost eternal, succor us through Thy mercy! All our sins do grieve us. Thou wilt not forsake them that hope in Thee; have mercy on us!*
III.	<i>Absolution.</i>	M.	5)	Thus saith the Lord: " <i>I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.</i> " Praise the Lord, praise ye the name of the Lord.
		C.	6)	Glory be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory; O Lord God heavenly King, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us! : Thou that takest away the sins of the world, receive our prayer! Thou that sittest at the right hand of God the Father, have mercy upon us! For Thou only art holy, Thou only art the Lord. Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen!

*The original maintains a measurable approach to rhythm and rhyme, lost in the translation.

IV.	<i>Collect.</i>	M.	7)	Lord God our heavenly Father, we heartily thank Thee that, for the comfort of us poor sinners, Thou hast appointed Thine own dear Son to redeem us; that Thou hast sent Him to be our true King and Savior, to deliver His people from their sins and from Satan's bonds: we heartily beseech Thee so to enlighten, rule and direct us by Thy Holy Spirit, that we may truly know this our righteous King and Savior, cleave to Him, and in no wise be offended at His humble form and at His much despised word and kingdom, but by a true confidence in Him obtain everlasting life, through the same, Thy dear Son, our Lord.
V.	<i>Epistle.</i>	C.	8)	Amen.
		M.	9)	<i>Rom. 13, 11-14.</i> Gradual: <i>Behold, the Lord cometh, and with Him all His saints; and in that day there shall be a great Light.</i>
VI.	<i>Gospel.</i>	C.	10)	Hallelujah. (Thrice.)
		M.	11)	<i>Matt. 21, 1-9.</i>
VII.	<i>Creed.</i>	C.	12)	Praise be to Thee, O Christ.
		M.	13)	<i>Nicene: I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who, for us men and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suf-</i>

				<i>ferred and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead, Whose kingdom shall have no end.</i> <i>And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshiped, Who spoke by the prophets. And I believe the Holy Christian and Apostolic Church; I acknowledge one Baptism for the Remission of sins; And I look for the Resurrection of the dead, and the Life of the world to come. (Or the Apostolic Creed.)</i>
VIII.	<i>Hymn.</i>	C.	14)	Amen (thrice).
			15)	(The chief hymn of the Service, and should be of an objective nature. In the Old Orders, this was given a place between the Lessons, inasmuch as the singing of the Creed by the congregation answered for a hymn before the sermon).
IX.	<i>Sermon.</i>		16)	Votum or spontaneous prayer—reading of text—salutation—address.
X.	<i>Prayer.</i>	M.	17)	Dear Friends in Christ, inasmuch as we are here assembled, in the name of our Lord, to partake of His holy Supper, I beseech you first of all to lift up your hearts unto God and with me to pray the prayer taught us by Christ, He Himself assuring us to our comfort that we shall be heard and find acceptance. (Accordingly, let us pray):—That God, <i>our Father in Heaven</i>, would mercifully look down upon us, His miserable children on earth, and grant us grace that His holy <i>Name</i> may be hallowed among us, and in all

the world, through the pure and undiluted teaching of His Word, as also by a life of fervent love. That He would graciously keep far from us all false doctrine and wickedness of life, whereby His blessed Name is blasphemed and defamed.

That His *kingdom come*, and be made to increase; that He bring to a knowledge of the true faith in Jesus Christ, His Son, all sinners and all who have their minds darkened and are by the devil held captive in his kingdom; and that thus the number of Christians may be made great. That we also be strengthened by His Spirit in order that His *will be done* and submitted to, both in life and death, in the midst of good and of evil, our own will being at all times and in all things subdued, sacrificed and destroyed.

That He would *give us our daily bread*; preserve us from covetousness and the cares of this life, and help us to trust to Him for everything needful and good.

That He would also *forgive our trespasses, as we forgive those who trespass against us*; so that our hearts may have the answer of a peaceful and joyous conscience toward God, and be made forever free from the dread and despair of guilt.

That He would *not lead us into temptation*, but by His Spirit assist us to crucify our flesh, to despise the world and all its ways, and to overcome the devil with all his cunning.

Finally, that He would *deliver us from all evil*, both of body and soul, in time and eternity. Let all, who earnestly desire that these petitions may be granted us, say Amen with all the heart, firmly believing, and in no wise doubting, that they are surely

			heard in heaven, as Christ has promised, saying: "All things whatsoever ye pray and ask for, believing, ye shall receive them.
XI.	<i>Hymn.</i>	C.	Amen!
		18)	(Of praise and prayer). If no communion then, for close of service the
	<i>Benediction.</i>	M.	19) (<i>Old Testament</i>).
XII.	<i>Preface.</i>	C.	20) Amen, or Doxology with Amen.
		M.	21) The Lord be with you.
		C.	22) And with Thy Spirit.
		M.	23) Lift up your hearts.
		C.	24) We lift them up unto the Lord.
		M.	25) Let us give thanks unto (the) our Lord (our God).
		C.	26) It is meet and right so to do.
		M.	27) It is truly meet, right and salutary that we should at all times, and in all places, give thanks unto Thee, Almighty Everlasting God; for through the mystery of Thy Incarnate Word the New Light of Thy Brightness now shineth into the eyes of our minds, so that knowing God became manifest, we may come to the knowledge also of Thy invisible Godhead. Therefore, with angels and archangels, and all the company of heaven, we laud and magnify Thy ever glorious name, ever praising Thee, and saying:
XIII.	<i>Sanctus.</i>	C.	28) Holy, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory: Hosanna in the highest, in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!

XIV.	<i>Exhortation.</i> M.	29)	(In the second place*) I exhort you in Christ our Lord, that in the true faith you give heed to the (last will and) Testament of Christ; and, above all, that your hearts lay firm hold of the words wherein Christ presents to us His body and blood for the forgiveness of sins. And that ye be mindful of and thankful for, the unfathomable love which He hath shown to us in that He hath redeemed us from the wrath of God, from sin, death and hell; and that, as a memorial and seal thereof, ye receive, also externally, bread and wine, that is, His body and blood. And so we proceed, in His name and upon His command, and by the use of His own testamentary words, to administer the sacraments.
XV.	<i>Consecration.</i> M.	30)	Lord's Prayer.
	M.	31)	<i>Words of Institution.</i> [Closing with collect of praise.]
	C.	32)	Agnus Dei: O Christ, Thou Lamb of God, that takest away the sins of the world, have mercy upon us! : : grant us Thy peace. Amen.
XVI.	<i>Distribution.</i> M.	33)	<i>Take eat, this is the true body . . . true blood etc.,</i> this strengthen and keep you unto life everlasting. Amen!
XVII.	<i>Thanksgiving.</i> M.	34)	O give thanks unto the Lord, for He is good!
	C.	35)	And His mercy endureth forever.
	M.	36)	Almighty God, our heavenly Father, we most heartily thank Thee that Thou hast again vouchsafed to feed us with the most precious body and blood of Thy dear Son, our Savior Jesus Christ;
* This is Luther's; and in his Ordnung des Gottesdienstes follows the paraphrase of the Lord's Prayer. I place it here, because the more usual exhortations are familiar to all.			

XVIII.	<i>Benediction.</i>		and we humbly beseech Thee, graciously to strengthen us, through this holy sacrament, in faith toward Thee, in charity toward one another, and in the blessed hope of everlasting life, through Jesus Christ, Thy dear Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, world without end.
		C. 37)	Amen.
		M. 38)	Blessed be the name of the Lord.
		C. 39)	From now, henceforth, and for ever.
		M. 40)	<i>The Lord bless thee etc.</i>
		C. 41)	Amen! Amen! Amen!
		C. 42)	(Doxology or New Testament Benedic- tion.)

THE REFORMED CHURCH.

§ 54.

Here much might be said, but there is little that is worth exhibiting. There are schools among the followers of Calvin that favor a liturgical order of divine worship, and some have such orders; for example, the Episcopalians, the followers of Dr. Nevin (Mercersburg Theol.) in this country, and some Lutheranizing provincial churches of Europe.

A CALVIN'S ORDER OF WORSHIP.*

- 1) M. Our help is in the name of God, who made, etc.
- 2) M. Confession of sin.
- 3) C. Singing of psalm.
- 4) M. Prayer for profitable hearing of the Word (free, of course).
- 5) M. Sermon.

*According to Dr. A. Krauss, in *Lehrbuch der Prakt. Theologie*.

6) M. Exhortation to prayer, followed by protracted prayer. (Then, O. Test. Benediction, if no com.)

7) M. The Creed.

8) M. 1 Cor. 11, 23-29.

9) M. (Declaration of pardon)? with excommunication of all the impenitent and heretical.

10) M. Protracted exhortation to self-examination.

11) Distribution with singing of psalms or reading of Scripture.

12) M. Thanksgiving Collect, and prayer for blessed influence of communion on partakers.

13) M. Benediction.

Remark: In the course of time the reading of the Decalogue was introduced.

B MORNING, AND COMMUNION SERVICE, OUTLINED. BOOK OF COMMON PRAYER.*

a) MORNING SERVICE.

M. The Lord is in His holy temple; let all the earth, etc. (or one of 13 other sentences, here following).

M. Exhortation to confession.

M. and C. (kneeling): Almighty and most merciful Father; We have erred, and strayed from Thy ways like lost sheep, etc.

M. (standing, people kneeling): Declaration of Absolution.

M. and C. (kneeling): The Lord's Prayer, in unison.

M. O Lord, open Thou our lips.

Ans. And our mouth shall show forth Thy praise.

M. (all standing): Glory be to the Father, etc.

Ans. As it was in the beginning, etc.

M. Praise ye the Lord.

Ans. The Lord's name be praised.

Anthem: Venite, Exultemus Domino. (Ps. 95.)

Psalms (as fixed for the day) with Gloria Patri.

The Gloria in Excelsis.

Old Test. Scripture (according to Calendar).

Te Deum laudamus.

New Test. Scripture (acc. to Cal.)

The Jubilate Deo—Ps. 100—is then sung (or the Benedicete, Luke 1, 68.)

* B. Lippincott & Co., Phil.

M. and C.: The Ap. Creed (with privilege to omit "descended into hell") or the Nicene.

M. The Lord be with you.

Ans. And with thy spirit.

M. (all kneeling): O Lord, show Thy mercy upon us.

Ans. And grant us Thy salvation.

M. O God, make clean our hearts within us.

Ans. And take not Thy Holy Spirit from us.

Here follow Collects: for peace; for grace; for those in authority. Moreover, in case the Litany is not used, collects for clergy and people; for all conditions of men; a general thanksgiving; and prayer of St. Chrysostom.

The New Test. Benediction.

b) COMMUNION SERVICE.

M. (the cong. kneeling): The Lord's Prayer (unless Morning Prayer has been said before, when this is omitted).

M. Collect: Almighty God, unto whom all hearts are open, etc.

M. The 10 Commandments, the cong. (still kneeling) responding to each with a cry for mercy.

M. "Thou shalt love the Lord thy God," etc. Luke 10, 27.

M. Collect for holy life.

M. Collect for the day.

M. The Epistle.

M. The Gospel.

Cong. (on hearing the Gospel), Glory be to Thee, O Lord.

M. The Ap. or Nic. Creed (unless Morning Services have preceded.)

M. Announcements.

The Sermon.

M. Let your light so shine before men, etc. Matt. 5, 16, (followed by 19 other selected sentences, and during their reading, the offerings are taken).

M. Prayer for the Church militant.

M. Exhortation, resp. the communion.

M. Invitation to the communicants.

M. (cong. kneeling). General confession of sins.

M. (standing) declares the remission of sins.

M. The following Gospel sentences: Matt. 11, 28; John 3, 16; 1. Tim. 1, 15 and 1 John 2, 1. 2.

The Prefatio, as in our Service, with changes in the versicle: "It is meet and right" as suggested by the *day*.

The Sanctus.

M. (kneeling) before the altar: Prayer for worthy communion.

M. The words of the institution.

M. The Oblation* and Invocation.**

Hymn.

The Distribution, as follows: the priest, (bishops, priests) and deacons; then the people.

(The por. form is as follows: The body (the blood) of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life. Take and eat (drink) this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving.)

M. and C. The Lord's Prayer (in unison).

M. Thanksgiving Collect (substantially like ours).

M. and C. (standing.) The Gl. in Excelsis.

M. Dismissal: The peace of God, which passeth, etc. (in extended form).

*Offering the elements gifts to God as a memorial of Christ's death.

**For a blessing upon the sac. gifts.

SUPPLEMENT I.

THE INTERIOR OF AN ANCIENT CHURCH.

From Alt's *Der Kirchliche Gottesdienst.*

EXPLANATIONS.

From W to O, the sacred line of church architecture.

From W to I, length of vestibule.

r, wash-bowl (cantharus).

U to u, room for the "Weeping," the most deeply fallen.

I to II, length of Narthex.

a to b, partition wall between vestibule and narthex.

From Z to z, audience room (for Jews and Gentiles).

From V to v, room for catechumens and penitents.

From II to III, length of room for the faithful, or the nave.

N, for women.

S, for men.

c, i, k and g, the lower choir.

i to k, partition, with porta triumphalis, dividing the nave, the floor within c, i, k, g, being slightly raised.

A, the ambon, platform for the lector in former times, but later, the gospel was read at

E, and at

e, the epistle, desks being provided at both places.

l, room for the monks.

m, room for nuns, deaconesses, pious widows.

III to O, the altar room, or the high-choir (whence, high altar, high mass, etc.)

n to p, railings.

III, the holy gates.

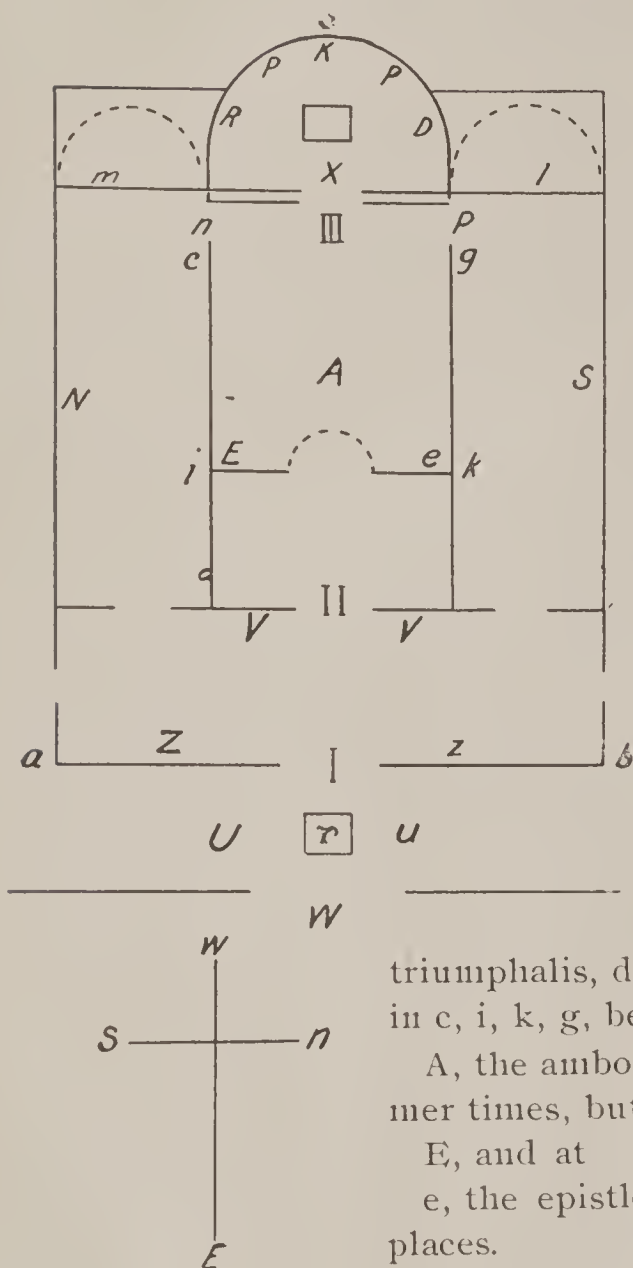
x, the altar.

K, Cathedra or bishop's seat.

P and P, presbyters' seats.

R, table, at which communion requisites were kept in readiness.

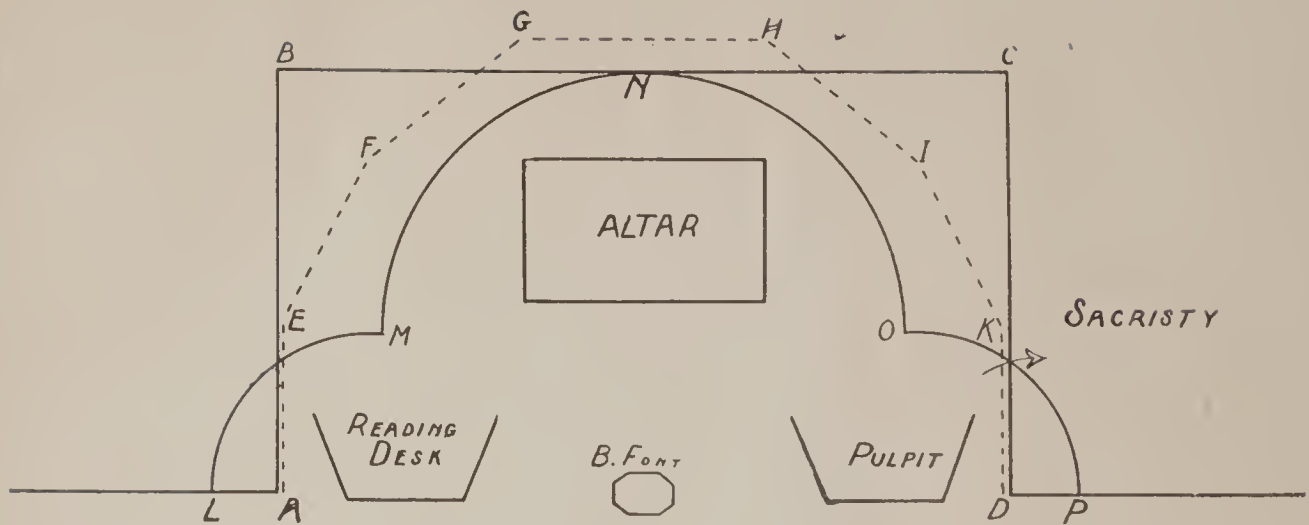
D, Sacristy.



SUPPLEMENT II.

THE INTERIOR OF A MODERN CHURCH-EDIFICE.

It will be conceded that in the erection of churches, as also in the construction and location of its furniture, the builders should be governed throughout by the fundamental idea of Christian worship and its holy purpose. The utter disregard of this self-evident principle by so many "Building Committees" is certainly deplorable. Let us bear in mind that there is such a thing as a Lutheran church architecture; and that this should and must be just as long as we have a distinctive doctrine of worship; for this latter is entitled to expression in the way we build our churches and arrange their more important belongings. For the altar to constitute, or appear to constitute, a part of the tramping floor of the man in the pulpit above and behind it, is, to say the least, not in keeping with our doctrine of the eucharist; neither is justice done to the Word by hanging the pulpit to the corner of the altar recess: a pendant, moreover, which is anything but appropriately placed from an architectural point of view. From Supplement I. it may be learned that "reading desks" are not at all a "sectarian innovation"; with this fact in view, I submit—in a tentative way—a diagram showing how, in my judgment, the altar, pulpit, font and lectern might be placed in keeping with the true laws both of worship and of architecture.



EXPLANATIONS.

Three forms of constructing altar recess are here suggested,
 1) a, b, c, d, or the simple rectangular,
 2) a, e, f, g, h, i, k, d, or the polygonal; or
 3) l, m, n, o, p, or the triple polygonal, the arcs showing the lines within which the sides of the polygons are to be constructed. The tapering in all three is the gothic. By these, and other forms of the altar niche, a great variety, and hence, architectural beauty might be obtained; as also in the designs of altar, font, pulpit and lectorium; the loci of the latter, however, to remain relatively the same in all cases.



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